War with the Devil,

THE SECOND PART.

OR THE

# HISTORY

OF THE

Young Converted Gallant.



LONDON,

rinted for Benjamin Harris at the Stationers Armes and Anchor under the Piazza of the Royal Exchange, 1683.

1/12/47



#### THE

# MORAL ARGUMENT of this BOOK.

Concerning the New Creature, or Regenerate Man; under the six Types foregoing.

Ark, Ignorant Creatures are we all by Birth, Of Earth first form'd; still lovers of the Earth: Fools were we born, and so continue still, Fools in our passions, Fools in our wit and will; All Natural Fools (as to the Truth,) or Mad-men; Proud, poor and blind; and all by nature Bad men.

Till Man's \* eclipsed Soul from earth doth rise

By a new Birth, enlightning his blind eyes;

For when his Pride sinks down, & wrathful Will,

And so his Mind Ascends the Holy Hill:

When once the Truth doth ships within his heart.

When once the Truth doth shine within his heart, Wrath, Pride and Ignorance must all depart:

For naked came we from our Mothers Womb, And naked must return to our last home:

Viz. \* Mens Humana: the Humane Mind, or the Humanity.

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Yea

The Moral Argument of this Book. Yea, Naked we should live, as Babes new-born, Or, like the harmless sheep, clean wash'd & shorn, Rob'd of his fleece, he envies not the wearer, Nor opens he his mouth against the Shearer. Uncloath'd, unarm'd; no Weapon to defend him, No Lordly Powers to favour or befriend him. Thus on the Cross, Christ Jesus naked hung, A Prezident of Life to old and young; To shew how Man should alwayes naked stand, Under Christ's Cross with open heart and hand; Ever Refigned in his Makers fight, And nothing claim as his peculiar Right. For all Man hath he ows to God alone, Nothing but Sin and Death he calls his own! O take it deep to heart, ye men of Wit, Of Wealth, & Worth, though neer so high you lit: For fuch by right each Christian ought to be, Of whatfoever Title, He or She. To A In Th W Va Th Th Th



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# DEDICATION

TO THE

Whole Universe, with the Princes, and People thereof.

O the wide World I Dedicate this Glass, u lit: To shew a Wonder that must come to pass; The World's New-Birth, and Gallantry Refin'd. To a more solid and substantial Kind. And because much in few I would express, I write my mind in plain an pithy Verse. For lo, in my divining thoughts I see, The last fulfilling of that Mystery, Which sacred Scriptures have concealed long Under a Vail, or dark Prophetick Song: The Gentiles fulness with that wonderous news, The Calling and Conversion of the Jews. A promis'd truth, which few or none believes, Though for that Day the whole Creation grieves. THE But Time will cut each my stick knot in sunder, That God may have the Honour of the Wonder:

For

#### The Dedication.

For then few and Gentile both, shall know There is a God can bring the Haughty Low.

Perhaps the sound may rouse some Prince or Pcere, Now to begin the Worlds Reforming Year, To stop the stream of Vice, and turn the Tyde, Of Wrath and Lust, Debauchery and Pride; And, as the Rising Sun, with Powerful Light Dispel the darkness of the Worlds long Night; That all the World New-born may speak one Tongu, Or no man think or do his Neighbour Wrong: For such by right all Mankind ought to be, And so make good this following History.

Art thou a Master of Israel, and knowest not these things? — Namely, Thine own New Birth, and the Worlds New-Birth to come John 3. 10.

TH

THE

Young Converted Gallant.

The First Part;

OR

First Direction General to the Readers of the Divine Poem aforesaid, in Reference to the Substance, or Personal History thereof.

Ood Readers see, who take that book in hand You read aright; that is, to understand; For else, I fear, that some Misapprehension May judge that work at best, but Man's invention, Some Pious Fancy, not a Real Truth, Concerning this un-named New-Born Youth. Had but the Author told this Convert's Name, All might have given Credit to his Fame;

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The first Direction General.

But since his Praise, and Virtue is so much, Without a Name, he may be called None-such.

For, in the compass of our Hemisphere, No-such New star, or Comet doth appear; There's no such Figure in the Heav'nly Plain, Between Orion's Hilt, and Charles—his Wain

No such young Saint, which by just steps don The Ladder of Conversion in his Prime; (clim Descending and Ascending by degrees,

Yet to cut off all doubt, I'le here proceed, And take for granted what I there do read,

And tell the progress of this Converts Way, In his low state; and first Resining Day.

For such, by right, each Reader ought to be, And so make good this following Historie.

# Advertisement.

SIRS,

Nthe Reading of this Convert's Story, observe a right the several Steps, or Degrees of his Conversion; namily, six Descending, and six Ascending; the six Descending shew the Virtues and graces proper to Repentance, and Mortisteation, in for saking and eschewing of evil: the other six Ascending, shew the Virtues and Graces of Obedience, and Renovation in Practising the Good.

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b. I. The First Mortisqing Grace, or Vertue, or First Step and Degree of his Conversion, Descending, viz.

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From the wrong way converted to the right.
Conscience, and Truth, as Witnesses appear
Against his Pride, and strike his Soul with Fear.
His Height and State, Astonishment soon dashes,
When he conceives himself but Dust and Ashes:

And thus Baptized in a new white Dress,

Begins to shine in Robes of Lowliness.

For like as Drossie Oare doth change to Gold When pure Resining Fire dossolves the Old; So minds new chang'd, new Manners soon do take, And hearts, by Grace resin'd, their Dross forsake; Namely that Pride, which in the Soul doth lie, That first born Nature call'd \* Egoity. (ness,

Lo! thus this Gallant's chang'd, & all his wildIs now dissolv'd to Meekness, and to Mildness:
All his unruly passions are made Tame,
And loose Affections wrought to sober Frame.
His Love, his Wrath, & Joy, Grief, Fear, & Hope,
All six move gentle in their bounded scope,

Viz. \*\* Mens Humana: Mans Understanding.

\* Or Sublimity Selfehood.

As

As calmed Seas when stormy blasts are stay'd, And swelling Billows in the deep are lay'd.

Or as the Humbled Prodigal returning To his lost home, with blushing & with mourning, For he's asham'd, and blushes to appear Before the Just, whom he did scorn and jeer.

Thus Mortify'd, and chang'd, in deep Remonstrate By free consent of Will; not Form, or Force: He's strip'd of all, not by the hands of Thieves, But by the power of Truth, which he believes. For Truth hath over-powered his belief, And makes him think, of sinners he is chief. And this his sirst Step is, in Degradation, Leading the way to suller Resignation.

The Reason of this first way in Conversion,

For though high Honour God himself doth give To all his Saints, who here obedient live, Yet Man must first descend from his own Glory, And so come down unto the lowest story.

He must come down from that exalted Throne In his proud heart, and his own self disown, Before he can Ascend in perfect Love, To Contemplation of the life above.

And e're to Sion-Hill he dares go on, He first comes down from lost y Babylon; That Babylon Great, where he was born an bred He leaves and loaths, as to her joyes quite dead;

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The first Mortifying Grace, or Virtue. And so falls down a prostrate Publican, That God may have the Honour and not Man. Lo! By this step this Gallant first Descends, Before he climbs the Hill to which he tends; For fuch a one each Gallant ought to be, And so makes good this Converts History. mork

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11. The Second Mortifying Grace, or Virtue; or the second Step and Degree in his Conversion, Descending; Namely,

# Impartiality in Judgment,

Concerning Sin, and Errour, Vice and Vanity, and every Evil.

"Hus, first brought low in Spirit, meck & mild, Fit to receive Instruction as a Child; He in his Youth a new Christ Cross doth learn, Twixt Good and Ill, the difference to discerne; To chuse the Good, and to resuse the Ill. The next hard Cross unto a Gallant's Will: For it is Death unto a High-born Spirit, To judge aright the fin he doth inherit. But now his Conscience is awak'd from sleep, And made alive; late risen from the deep;

And

The The second Mortifying Grace, or Virtue. And by that Light of Conscience, wond'rous clear hat Bu The Pow'rs of Darkness he doth see, and hear, Call'o V Vith open Eyes he fees how vain a King In w Did rule his foul, and fense in every thing; He fe For 'tis a faying, and a Truth of Old, Whi All that doth glifter is not perfect Gold. H Yea, thus our Father first lost Paradise, And A False-appearance did delude his Eyes; And And fince that day to this, a Glistering show Till Deludes us all; we nothing rightly know, 'Till Conscience doth consume man's vain DesireVice Like to a shining, and a burning Fire.

# The Process followeth.

Of . Thus, this enlightned Convert doth begin, Hen To judge aright of Vanity and Sin; And To pass a Righteous Sentence on Truth's side, And not Prevaricate with Pomp, and Pride: If Conscience should mistake, yet Truth cannot, [ In Tha Though that o're-see, yet this will hit the blot. Van

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For now the Beam is pull'd from his own eye, That he the Mote in others may espye; He sees that all is Vain this world commends, For Honour, Pomp, or Pleasure; or like Ends. He sees how Vice puts on a brave Disguise, To make it pass for good before Mens eyes; As Jugglers do, or Players on the Stage, Who with a Cheat our wandering eyes engage. But The second Mortifying Grace, or Virtue. 7

tue.

But, above all, he doth discern full well

clean that dark Abysse, which leadeth unto Hell,

ar, Call'd Pride of Gallantry', and of gentile state,

In which he liv'd involved, deep of late;

He sees how Vain those Gentile Gloryes are,

Which in False shape, him and the World insnare!

He sees, besides, the several Faults and Crimes,

He sees, belides, the several Faults and Crimes And sinful fashions of these sensual Times:
And how base Flattery too doth coverall,
'Till all at last to desperate Hardness fall.

O'tis a Blessing to discerne each Errour, DesireVice, and False Virtue, Scruple, & vain Terrour!

#### The Election and Decree.

Thus having made a true Discovery Of Sin, and Vice, and every Vanity, He now proceeds unto Election next, And to reject the Ill that him perplex't.

A Throne of Judgment now is set in Heaven, not, (In his own Soul) and a true Sentence given, That all is Vain, which Men call Gallantry, eye, Vanity of Vanities, all is Vanity:

Whether in Sacred, or in Civil Things,

But

In Priests, or People; in Subjects or in Kings.

And thus condemning what he judgeth Ill, Proceeds to Execution in his Will; Which is the Third Degree of his Descending, Step after step, his Life, and Faith amending.

The

8 The second Mortifying Grace, or Virtue,

# The Increase of his faith hereupo

For in his Heart true Faith hath taken place,
Panting still more and more for Saving Grace,
Of which he hath a Taste, his Soul delighting,
And all his inward faculties inlightning.
So by that Grace Divine is brought about
To work with Fear his own Salvation out;
"Till by Obedience to that Light so Pure,
He make his Calling and Election sure;
And at all times and places bears his Cross
With constant Mind, whatever proves his Loss.
None can deter him with vain Words, or Fears,
Or laugh him out of Judgment with their Jeers.
And such a one each Gallant ought to be,
And so make good this Converts History.

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The End of the Second Degree Descending

# Impartiality in Judgment,

Concerning Good and Evil.

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# Execution of Judgment:

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# Performance of the Will,

In forsaking Vanity, Gallantry, and Pride of Gentility.

Hus, having well Decree'd what he foresees,
He hast's to Execute his Just Decrees,
And to Perform what he Resolv'd before,
To set upon the Work, and Droll no more;
For many do Resolve, but sew Obey
(Like this True Convert) what they think, or say so light, so loose, so empty and so drie
Are Mans best Thoughts in his vain Gallantry:
For all his Resolutions are a Jest,
And he a Gallant Hypocrite at best;
Like to a Barren Cloud that mounts on high,
Yet never yields a Shower from the Skie;
His Life's a Dream, and in a Dream he walks,
He's fast asleep, and in his Sleep he talks:

Because

Because his Will the first Birth doth suprize,
And suffers not the Second Birth to rise;
Which should give Life and Vigour to the Will,
To Execute his Thoughts against the Ill.
Therefore I here will let my Readers see,
How these two Births do Differ or Agree.

# The Difference of the two Births.

Many Degenerate Gentile Sparks there are, But to find one Regenerate, is Rare; Many High born, (and that's no News to hear) But one New-born, a Wonder doth appear; Of such a One our News-books never told, Nor yet the Belgick's Mercury of old: And therefore marvel not if I supply, The Old Defect with this New History.

Two kinds of Birth the Scripture well explains

Esau the First, Jacob the Last obtains.

These Names, two Natures do imply; and so The Last supplants the First, and brings it low.

For a New Nature, doth a New Name take, And a New Birth doth a New Christian make; A Till now, this Gallant did Usurp that Name, and But his New Birth makes him to be the same.

For the from Heaven comes, but that from Earth:
Yea, is is Born of God, but that of Man, I Hard This calls God, Father; That, nor will, nor can Hard This

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The third Mortifying Grace, or Virtue. This Noble Birth transcends each Coat of Arms. All natural Extract, or the Field Alarms: And for this Birth this Youth, himself bereaves ill, Of his First Birth, and its Vain-glory leaves, With all its tinckling Titles of Degrees, To which men bow their heads, and bend their This was the third hard Cross to this poor soul, the For all the Powers of Hell this work controul; Old Satan's Kingdom cannot stand one hour, In that poor heart, where Pomp hath loft its power. Nor can Gentility in its Pride agree With Christianity in true sympathic: For these to Princes are as opposite As Light and Darkness, or as Black and White; The few and Gentile don't more different feem, Than Gentleman and Christian in esteem. Dam me to Hell, the finful Gallants crie, Hell is their Portion; fin their propertie; To whom this Convert stands a Pattern here, ains Of True Repentance, and of Holy Fear, Of true Nobility in the highest kind, Born of Humility in the lowest mind. Who to obtain a New-name, as New-born, Leaves all vain Trappings, which his Name adorn And here degrades himself of Gentile Pride, So to be made for Christ his lowly Bride. For

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12 The third Mortifying Grace, or Virtue.

For such a one each Gallant ought to be, And so make good this Gallant's History.

The End of the Third Degree in Conversion, Descending; and Thir Mortifying Virtue; Called

Execution of Judgment, and Will.

In forsakeng all Vain Gentility.

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The Fourth Mortifying Grace, or Virtue; Being the Fourth Step or Degree in his Conversion, Descending, Called,

11

Rationality, or True Discretion.

In Bridling of the Wit, and Lordly Tongue.

Hus now bereft of his Gentility,
For Conscience sake in deep Humility.
And of that Vain Imagination late,
Which Airie Titles bred in his first 'state,
Such as the Vulgar their Commanders give, (live;
'Though ne're so Vile, 'though ne're so Vain they
He now doth wonder how he play'd the child,
With those sine Rattles which his Wits beguil'd.
And next he strives with all the Power he can,
In all his Words to prove a Rational Man:
For Speech is given unto all, but sew
Attain in Speech the Moderation due.
Therefore himself he now doth Recollect,
And both his Tongue, and his wild Wit Correct.

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He that can Rule his Wit, doth Rule his Tongue, Else it will prove oft times too large, too long: Thus a new work he now doth undertake, As well for Credit, as for Conscience-sake: And so becomes a well composed Soul, Whose Babbling Wit, true Reason doth controul. His words are sext, he in deep silence dwells.

His words are few, he in deep silence dwells, And only to the Wise his Minde he tells; Lest he be made at any time or season, A scorn to Fools, that understand no Reason. Reason's the Jewel which his Soul doth prize, As giving sight to his awak'ned Eyes; Regenerate Reason now becomes his Guide, In all his Words, & Works, & Thoughts beside; A God-like Image, and a Light Divine, When saving Faith its grossness doth Resine; But 'tis Preposterous Piety to make Reason the Ground of Faith, and Truth mistake.

For God's the Lord of Reason, and of Sense,
Of Phancy, Judgment, and Intelligence;
Yea, he is Lord of Language, and doth give
Reason to Man in Language pure to live;
And by that Light to Rule his vagrant Tongue,
Least he exceed in Talk, or speak what's wrong:
To guard his lips as with a flaming Sword,
For Man must give account of every Word,
Of every idle saying, jest or story,
Which he of vents for his own praise and glory.

The Tongue's a Bruitish Member void of Wit, And Man must keep perpetual Warr with it,

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The fourth Mortifying Grace, or Virtue. 15
And stand upon his Watch to keep it in,
Lest it sly out, and fall to deadly Sin:
For all Man's talk is either good or evil,
So he an Angel Acts, or else a Devil.

Therefore, observe in each Particular,
How Reason leads this Convert, through this war,
Where he finds several Enemies at hand,
They against him, he against them doth stand.

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The several Particulars follow concerning Vanity in Discourse, and here Forsaken, As the Enemies to Reason, Faith and Truth.

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1. The First Particular Vanity in Speech; Namely,

Lightnels, Jesting and Laughing.

Forsaken by this Convert.

And now this Noble Princely Youth begins
To rake account of all his Verbal Sins,
Which feem'd before an Ornament, and Grace
To his High-Birth, his Quality and Place:
But now this Laughing Spirit he Corrects
With folid looks, and his light humour Checks;
For Manly Reason in his Sober School
Permits no Scholar there to act the Fool,
To vent his With, or laugh at his own jest,
Or to make Sport in vain for all the rest:

(For nothing more corrupts the work of Grace,
t Than a loose jesting Tongue, and laughing Face.

Mens Humana.

The

2. The Second Particular Forsaken in Vaniloquie; Viz.

## Complement.

And have he leaves his nimble tongues activity In Complemental, Fine, and False Civility; False Flattering Titles now he gives no more, Nor lends the Name of Madam to a Whore, Nor Sir unto a Knave: All Gentile Oaths, And Humble Service, he both leaves and loaths. For all his Care is to serve God aright, With Lips unseign'd, in all the Peoples sight.

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3. The Third Particular in Vani- 4. loqui forsaken; Viz.

### Amozous Discourse, Hongs, and Aerles.

A Nd, to proceed, he now no more rehearles To his Fine Miffe, his Amorous Books & Verse Into the Fire he calts his Playes, & burns them, For fume they are, and into fume he turns them. Like unto like; from Wanton Flames they came And must again return into a Flame. His Aerie Sonnets, and his wild Romances, Tales, Fables, Fictions, and a thousand Chances Of Wandering Knighthood, and brave Chivalric Arenow all mute, and in deep silence lie.

One Penitent \*Pfalm doth more his Soul delight Than all the Books of Mirth, that Wit can write; Saying, O Lord, with Grace my Heart renew, And fill my lips with language chaste and true.

\* Pfalmes 1.

4. The Fourth Particular Vanity in Talk Forsaken; Viz.

# Telling of Aulgar Pews.

For he finds News at home in his own heart:
There's Civil Warrs begun, and like to hold,
For Sence by Reason scorns to be controul'd,
Because he long hath reign'd as Elder Brother,
And frets to be supplanted by the other.

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Nature and Custome would not yield to Grace, Nor to the Spirit would the Flesh give place. Pride still would be Supream, and Carnal Lust Would Reign and Rule, and be accounted Just. His Wit, his Will, & Fancy, all cry Treason, Against the Truth in his Anointed Reason.

Old Satan too, if possible, would fain,
The Castle he hath lost, once more regain;
But in this Converts heart, Grace keeps the Field,
'Til all at last to Truth and Reason yield.
And this good News he to his Friends imparts,
Who seel & find these Warrs in their own hearts.

O that the Gallants of this Age (as well (tell! As Forreign News) this Home bred News could And

20 The fourth Mortifying Grace, or Virtue, The And fill our News-Books with these Holy Warrs, In stead of Christians most Unchristian Jarrs.

5. The Fifth Particular Vanity in Talk Gent u Forsaken; Namely,

# Religious Debate.

S for the Sects, and Churches, & their wayes (His Heart's his Church!) he none of them Though they gainfay each other, & opose (gainfays, Each others Tenets, both in Verse and Prose. Sect against Sect, Church against Church ingage, Swords against Swords, tongues against tongues do What some call truth som others hold for lies (rage What one Condemns, another Justilies; And 'tis impossible to please them all, 'Till they have more of Honey, less of Gall. (rit; Some Preach by Books, some Reason, some by Spi-Some Preach Free grace, & some Free-will; some Some for the Churches Institution stand And some against them rise throughout the Land: Thus, Pro and Con, toffing the Ball about, They fill the Land with wrangling & with doubt: And wilft each Party strives to get the Ball, Sometimes they give, and sometimes get a fall.

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The fourth Mortifying Grace, or Virtue. 2.1

Beason's Advice in this Case.

But peaceful Reason, in his low Contrition,
Bids him sit still, and mind his own Condition,
Gembe to hear all sides with patient Ear,
But unto nooe, save Christ's own voice, adhere;
For as in life he's neither vain nor vicious,
So he's no wrangling Make bate, or Seditious:
A sit Companion for those Souls alone,
Who with the whole Creation sigh and groan.
For such a one each Gallant ought to be,
And so make good this Converts Historic.

The end of the Fourth Degree, Descending; Called,

Rationality in Speech, and Bzi=
dling the Gallant Tongue.

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# Absterniousness, or Continend in Meats, Drinks, & Cloath And and all Sensuality.

Hus when his Reason into Light was brough And from its dark Eclipse to clearnesswrous Or li Having first learn'd himself thus to deny Of Gentile talk, and all Vaniloquie, Lo! this Young \* Heir, born to a large possession Leaves all to follow Christ in strict Profession, And in New-life, with dayly Sin-denyal, Bears his first Cross in many a tempting tryal.

For now his Joyes run a contrary way, Quite cross to what they ran in his First day. His Hawks and Hounds he leaves; for all his a Is to find out the Truth, not hunt the Hare: His Fleet-Race Horses all are quite out-run, For he hath now a larger Rarce begun:

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<sup>\*</sup> Meus Humana.

The fifth Mortifying Grace, or Virtue. 23 His Tables, Cards and Dice he flings away, Vi For he hath now a harder Game to Play, Whilst Tears do trickle from his mournful eyes, D With sad remembrance of his Vanities; For he play'd wrong before: and doth begin A second Game, against each youthful Sin. His costly Dishes, and delicious Fare, And gaudy Dress, which he was wont to were. He claims no more, For Pride, or Ornament, But having Food and Raiment is content, And with a Dish of Herbs, or Garden-sallet Can Dine or Sup; and satisfie his Palate. His Sword and Belt, his Periwigge and Plumes, His whiting Powders, and his strong Perfumes, All sent and smell like Adled Eggs quite rotten, Or like good Chear, long vented and forgotten. To both th' Exchanges he now bids farewell With all the Modes and Fashions there they sell; All the Attractive shooing hornes of Vice He hates as Vermin, and Agyptian Lice.

### His Moderation and Gratitude.

Thus in his moderate Food, and comfy Dress,
He keeps the mean, and balks all vain excess;
What e're he wears, what e're he eats or drinks,
Of Christ's last Supper, or his Cross he thinks;
And setting all his old Excess a part,
He keeps a daily Eucharist in his heart:

Perpe-

24 The fifth Mortifying Grace, or Virtue. Perpetual Thanks do Transubstantiate, And Change his Mind into a Heav'nly state: For that is the right Transubstantion, Which most mistake in gross imagination; Who in their blinded Superstition strange (change (Themselves unchanged) think the Bread show And this vain Error, for four hundred years, Hath fill'd the Christian world with doubts & feat But this wife Convert in his changed Sight, Free from that Errour, Eats and Drinks aright: For he himself is changed, and his Food, In his New-change, is by due Thanks made go And as a Nazarite thus he doth endure Both in his Diet, and his Habit, pure: For such a one each Gallant ought to be, And so make good this Converts Histerie.

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Th end of the Fifth Degree, Descenting; Called,

Abstenniousnels or Continency

Touching Sensuality.

The Sixth Mortifying Grace, or Virtue; Being the Sixth Step or Degree in his Conversion, Descending; Namely,

# Solitude, or Separation from all Unions Society.

No more to vain acquaintance doth belong And so remains the last and greatest Wonder, The Heaviest Cross, and hardest to come Under, As if the Soul from Body were Divided, And with the Flesh no more the Spirit Sided.

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For now his Old Aquaintance, and Sweet Friends Whom as his Soul he lov'd he reprehends; His Conforts, kindred, and Relations dear He baulks, he Shunas, & Seldome doth come neer, He keeps aloofe from All; and doth not dare To eat or drink with those, who Lye, or Sweare. Vain Company he Loathes; Pure Grain from weeds He now discerns, No more with Swine he feeds.

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26 The fixth Mortifying Grace, or Virtue. Yet if Occasion chance to draw him in His Care is then to keep himself from Sin: To And as a Sheep feeding among the Beafts, Th He's all alone, though present at their Feasts: Bo For 'though among them, yet he is not of them. And rather doth bewail, then scorn, or scoffe them. From Sin and Sinners both he turnes away, And their Allurements scorns though ner'e so Gay, Th For all his Joy is fix't on higher Things, A fit Companion for the best of Kings; For now the King of Saints doth not disdain To sup with him, and in his heart to Reign. Yea after all he leaves the glorious Court, With all his Pomps, & Pleasures, Game & Sport, And one day by his Cross had rather 'bide, Than in the Court a thousand dayes beside. The Painted Madams, and the Spotted Faces, VVith Amorous Arms he now no more embrace i. 2. II And to his Tempting Miss dares boldly say, 3. C I am not I, begone, away, away. 4. R That Park he baulks where Gallants Sacrifice To Venus and her Nymphs their Hearts and Eyes 5. So 6. Sc At the She-Bulls he laughs, and turns his Eyes From the beholding of those Vanities: For he is turn'd another Creature quite, Nor Sin, nor Sinners can give him delight. The Ignorant Vulgar Crew, both high and low, V Vhether in Silks, or homely V Veed they go, He both declines, and will at no time dwell. VVith such as can't their Right from lest hand to 2. Pa The fixth Mortifying Grace, or Virtue.

But yet those lowly Souls, who are content To leave their vulgar confidence and repent, Those he bids wellcome to his House and Table. Both Rich and Poor, the best that he is able! For such a one each Gallant ought to be And so make good this Converts History.

The end of the six Degrees Descending with the six Vertues and Vices therein described as opposites.

# The **U**ertues.

ace 1. Humility of Spirit.

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2. Impartiality in Judgment.

3. Contempt of Gallantry.

ce 4 Rationality in Speech.

yes 5. Sobriety and Continency.

6. Solitude or Separation.

# The Vices.

1. Haughtiness of Spirit.

dtel 2. Partiality in Judgment.

3. Pride

28 The fixth Mortifying Grace, or Virtue.

3. Pride of Birth, and Gentility.

4. Vaniloguy and Multiloguy.

5. Sensuality and Excess.

6. Vain Society.

Pilde

The fix Ascending Degrees follow.

# The Entrance.

the fix Degrees of Conversion Ascend ing and sayling through the waves of the World.

Housands we see in their Preposterous Will Boast of Good works before they leave the III.

Which is the cause of all Hypocrise To those who still in unconversion lye: But sure the vessel first they should Refine, Before they pour therein the good New Wine; As this wife Convert here hath well begun, And so his first great cleanling work is done.

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The fixth Degree of his Conversion. Who having learn'd the wrong way to descry Where splitting Rocks, and swallowing Quickfands Lye. Kept safe from Shipwrack, and the Syrens Baits, By fayling wisely through the dangerous Streights, He in his New-built Ark, well Pitch't and Mann'd Now shoots the Gulf \* into the New-found Land, Where there are pretious Stones and Gold that's good, As in that place, where Paradise once stood; And so begins a second Voyage here, And in the right good way his Course to Steer. For having First descended that high Hill Of Pride and Greatness in his Wit and Will, Unto that Holy Hill he next proceeds Of Grace, and Goodness in his words and deeds. Which none attain but those New-born of God. First Taught of him, and humbled by his Rod, As this young Saint, who to the world about him Stands a rare pattern, though most fleer and flout Yet such a one each Gallant ought to be, And so make good this following History.

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### Advertisement.

I Aving finished the six Degrees Descending the Hill of Pride in the Heart of Man, through the six Virtues of Mortification and Repentance in the work of sin denyal; now remain the six Degree Ascending the Hill of Holyness, in the heart of man through the six graces of Obedience and Renovation in the work of Self denyal, as concerning this young Convert.

I. The First Grace or Degree of his Conversion Ascending, Namely, his Resignation Trust and Dependance upon Gods Good-Will and Providence (not relying on his wealth with industry, Labour and Diligence in his Affairs and Calling, which is

# Husbandzy.

With leaving of the City, and her sins;

\* The lumane mind or understanding converted.

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The first Degree of his Conversion. London he quits, and so himself doth Solace With lawful Joys in his own Country-Palace. From Court to Cart he turns in Dury bound To manage his Estate, with Judgement sound; Wife to foresee, and warie to prevent Each dangerous cross, least he too late repent. Yet if Afflictions happen or fad loss, As fent from God he gently bears his Cros; And now begins to exercise his hands In taking pains about his house and Lands, To Plant and Set, to Lop, to Prune, and Graft, With all the Mysteries of the Rurall Crast: To overlook his Cattle, great and small, His Herds, and Flocks, at pasture or at stall; To see his Lands well Till'd, and Closes senc'd, His grounds in season all well drain'd and trench'd. And to avert the dregs of gentile floth (Which to the Soul's a Canker and a Moth) He fometimes puts his hand unto the Plow, And sometimes to the Forke or Spade doth bow; Sometimes perhaps he takes the Flayle in hand, And with strong Nerves doth well the same command. For God to Man this priviledge allows, To eat his Bread with sweat of his own brows: And 'tis an Ordinance for ever bleft Six days to labour, and the seventh to rest. Nor doth this Convert Gallant here deny His Grand-Sire NOAH'S Trade was Husquadry; C3 And

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The first Degree of his Conversion. 32 And he like him doth plant and plow and fow With his own hands, nor scorns to reap and mow Without disparagement to his birth or name His Honour, Worship, Credit, or his Fame. For there's no Title (do what Heraulds can) Excell's the Primitive Name of Husbandman. A Title, Great and Good. Knight, 'Squire, and Gent. Are all but upstart terms of Ornament, And to themselves no good at all can do With their brave Swords, and Belts, and Feather It is the Plow that keeps them all alive, Whilest they for Titles and Preferment Strive. And thus he spends his time in lawful pains Respecting more Gods Honour then his Gains; To him alone he looks, on him doth call, For now he finds God's Bleffin'gs all in all, Gods favour and his bleffing far furmount The high'st promotion in the World's account, Therefore his Gold is not his God, or Treasung But only doth depend on his good Pleasure: And thus his lands and large revenues are All fanctifi'd and blest with pains and care, And such a one each Gallant ought to be, And so make good this Converts History. The end of this Degree Ascending in the Fin Rep, viz. Good Husbandry and Industry.

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2. The Second Degree in his Converfion, Ascending, Consisting of Sincerity, Integrity, upright dealing,

#### And the like Ulirtues.

He second step he takes up Sion hill
Is Upright dealing in his business still;
The same that good King David doth commend
As a blest \* rule of life tow'rds foe and friend:
To this new work he sets, to dignishe
His state and calling, with integrity.

And as a Lyon all the Beafts doth awe, His Brutish Swains he orders by a Law, That no poor Neighbour may sustain oppression By him or his in all his large possession.

For he still makes a Conscience of his ways, And what is due for Hire, or work he pays, Full Just and True; and harmless as the Dove, He nothing owes to any one but Love.

\* Pfal. 14. ver. 2.

ers

ins,

34 The second Degree of his Conversion.

All Force and Fraud he hates, all base extortion,

Ever content with his own Lot and Portion.

And rather suffers Wrong in any case,
Then do the least in his great pow'r and place;
But yet the willful Trespaller he pays
In his own coyn that he may mend his ways.

Yea if that ought was by his Sire ill got.
He doth restore all back and keep it not.
Be't house or Land, Field, Fen or piece of Ground, Here Ten, there Ten, perhaps an hundred pound.
What e're was wrong he makes all right and even And by such Steps \* Ascendeth into Heaven.

Lo! such a one each Gallant ought to be, And so make good this Converts History.

\* Pfal. 15. ver. 5.

The End of the Second Degree Ascending, viz.

Apright Dealing, and Sincerity in his place and calling.

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The Third Degree in his Conversion, Ascending; consisting of Liberality, Hospitality, Bounty, Charity.

# And the like Aertues proper to his Calling.

Store,
Saith Christ unto the Rich, \* and give the Poor,
So come and follow me, and thou shalt have
Treasure in \*\* Heaven, and thine own soul save.
This rich young man believing what Christ says,

Unto his Word submits and it obeys.

In love to him he visits oft the poor,
And oft doth feed the hungry at his door,
Yea oft he cloaths the naked in compassion,
For Christs own sake, not for vain praise or Fashion

Oft doth he aid the pious in distress, And feeds the woman in the Wilderness;

\* Mat. 19. 21.

\* \* Ver. 16.

Nor is he wanting to the Painful Preacher,
To every faithful Flock and faithful Teacher.
He frees the wrong'd and pleads the poor mans cause.

That is opprest by violence of Laws.
And to the Prishers oft his Bowels turn,
Who in their Bonds without all mercy mourn.

All his delight is now in doing good
Unto the good with rayment and with food,
With Gold and Silver and with his best store
And only grieves that he can do no more.
For he counts nothing now his own, but Grace
And only is a Steward in his place:
Thus by his Love to Christ (most sirmly wrough)
To perfect Self-denyal he is brought.

Lo! such a one each Gallant ought to be, And so make good this Converts History.

The end of the Third Degree Ascending:

Liberality in his place and calling.

The Fourth Degree of his Conversion Ascending, Consisting of Verity, Essentiality, and Reality in his Words,

Welief, Prayer, &c. in his Calling.

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N his next step, he unto great and small Now speaks the Truth (the hardest talk of all) Without Excust, or Mentall Reservation, A double Tongue, or flie Equivocation; For what to Gallants is more hard or rare, Then to speak Truth, and neither lye nor Swear. Nor yet ro laugh and scoff, to jest and jeer, To boast and brag, to dare and domineer! A work which one of thousands cannot do, So hard it is to Mankind to speak True! In all mens trades or talk, we seldome find The Man whose words hold current with his mind; Yet truth he speaks, the mark of his Profession, Seal'd in his inwards by a deep impression, His Promise is his Bond, his Word full sure His Yea, and Nay, more firm then Law endure.

And

38 The fourth Degree of his Conversion.

And next a true Belief (to all Intents)
He now doth yeild to Gods Commandements:
A Work full rare 'tis to believe indeed
The Word of God, and to obey our Creed:

O where's the Man that doth believe aright What he believes and followeth his own light? Two kinds of Faith there are both known full well One Saves, on Damns: one Heaven makes, one hell. This faving Faith this Couvert hath obtain'd, The other he hath left and quite disclaim'd.

Besides both these, a wonder strange to tell
He Prays aright; his words all ordered well.
A true Consession now he makes of sin,
And so a true remission followeth in,
His new Devotion doth his old surpass,
With real Prayer, not with verbal Mals,
And thus this Convert makes the truth his care,
Truth in his talk, in his Belief and Prayer.

Lo! such a one each Gallant ought to be, And so make good this Converts History.

The End of the Fourth Degree Ascending, viz.

Aerity and Reality in his words, Belief and Prayer in his Calling.

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The Fifth Degree of his Conversion, Ascending; Consisting of Equity, Justice, Impartiality, Magnanimity, Wisdom, and the like Vertues in the Administration of Justice, call'd thereto.

He's fit to rule th'unruly by his light,
By truth's just light I say, not might alone,
For might ne're governs well when light is gone.
Thus arm'd with Christian Courage, Truth and
Grace,

He next accepts a Ruling Elders place; Resolv'd to serve his Country with his Sword, Like Joshua dreading no mans look or word.

Adorn'd with every virtue, power, and state. Essential to a true-made Magistrate; To guide and judge, to Counsel and direct, To curb the Proud, and lowly to protect, For he keeps not his Courts of Law and Leet, For Fees and Fines, but Justice due and meet.

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40 The fifth Degree of his Conversion.

His Sword and Belt are now no more his own, But Consecrate to Justice and her Throne: His two-edg'd Blade he wears no more in vain, For Fancy, Fashion, Favour, Feare or Gain; But as a needful Instrument of Power, Vertue to serve when Vice would her deslower.

And wear the Sword of Justice by his side;
A Joy to good, and to the bad a Terrour,
A Friend to Truth, a Foe to Vice and Errour.
The Sword belongs unto the just and true
To give to Just and Unjust both their due;
And for no other end should it be worn
By any man, that to the Truth is sworn.
Lo! such a one each Gallant ought to be,
And so make good this Converts History.

The End of the Fifth Degree in Conversion, viz.

Impartial Justice in his Office, Place, and Calling:

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The Sixth Degree in his Conversion, Ascending; Consisting of Sanctification, Illumination, Divine Knowledge, Right Information and Instruction, with the like Graces, proper to an Eminent Converted Person in his Calling.

R Ightly adorn'd with Robes of Sanctity
He takes his highest and his last Degree,
Which to the top of Syan Hill doth reach,
Where he the true and living word doth Preach.
For fill'd with Light Divine, free from all taint,
He of a Gallant surnes, a Preaching Saint,
Not for base Lucre, Honour, or Renown,
A Golden Miter, or a Triple Crown,
Nor yet for high Preserment Tythes, or Hire,
But from an inward call, and free desire.
He to his birth accounts it no disgrace,
Well to perform a Teaching Elder's place.

To

To high and low he doth Instruction give,
Exhorts, Reproves, and shews them how to live,
Consuting all the Atheists of the Land,
And all Apostates who the Truth withstand.
Yea in the Faith his Family he teaches,
His House a Temple is in which he Preaches.

From other hands, which often proves a cheat.
He needs no book; the book he preacheth by

In his own foul doth ever open lye

For he that speaks the thing that he is not, Is often hit, and often makes a Blot;
But he that writes or speaks the thing he is, Can neither write or speak that thing amiss:
For he is taught of God, who well can teach Both high and low his saving truth to preach.
And now he wears a Breast plate shining bright With twelve rich Pretious stones, all full of Light. The Urim and the Thummim he doth wear,
Both his pure life and his pure Doctrine are,

For there is none too Great or Honourable,
To preach a Saviour born within a Stable,
To Preach Christ Jesus in the open light
There's none forbidden, neither Lord nor Knight

For he is Lord of all, the Lord of Lords, Who laughs to fcorn their bul-rush glit'ring swords He wears a Sword bright shining on his thigh, That soon cuts down all Pride, be't ne're so high.

And this our Convert Galiant here well knows
This faving truth too high and low he shews;
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The fixth Degree of bis Conversion. 43

He tells how God by his own power and might, Hath brought his foul from darkness into light; And shews by what degrees that light is wrought Within the heart, and to perfection brought.

And let none murmur, at his Heav'nly unction, A gift Divine above each earthly function; For he fears not the perfecuting rage Of Rome's conforming, and confining Cage, Nor yet her bloody power, which ever acts By Fire, and Sword, Imprisonment, and Wracks.

But on he goes the Truth still to dispence,
Though all the Fiends of Hell should take offence,
Because his Faith on that sirm rock is grounded,
In his New-Birth, which cannot be confounded.

Lo! such by right each Christian ought to be, Of whatsoever title, or degree.

The end of the Twelve Graces or Degrees in True and real Conversion.

The Six first Descending, and pointing to Repentance: The six last Ascending, and pointing to Obedience in the Faith, dying to sin, and living to Righteous nels.

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# Objection to this Story.

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Sure this rare Phanix all would gladly see,
This Bird of Paradise, what ere he be;
Of whatsoever Family or Race.
Of whatsoever Quality or Place.

But some will say, he is not to be sound Within the Clymate of our English ground, For what young Papist or young Protestant can Subscribe himself this New-Born Gentleman? Our Natural Groves and Forrests cannot yield This Bird of Wonder, nor yet Fen or Field

Parrats and Peacocks in our Land are many, But such a *Phanix* in our coasts scarce any Who thus to death in his own Ashes burn'd, To a New Creature is reviv'd and turn'd.

The Answer to the Objection.

But well! who ere in mind is thus transform!

And with these Graces in his life adorn'd;

Objection to this Story. 45

He by these steps attains the Holy Hill,
On which the dewes of Heaven do distill,
Which Heav'nly dewes the vertues are (here taught.)

By which his soul to peace and rest, is brought.

For the receiving of the rest begun
Is carnest given for the rest to come;
And a perpetual Sabbath now he keeps,
whil'st in his Saviours bosome safe he sleeps:
His yoak is easie and his cross made sweet
For now the Cross and Crown each other greet,
And he sits down a Conquerour in peace,
The Field is won, and all his labours cease:
The World, the Flesh, and Sin, all thus eschew'd,
Lo, Hell and death are vanquish't and subdu'd!
Death is no Death to him, when his life ends,
It to Eternal Life forthwith extends.

And so concluding, here I'le fix my staff, And end this Story with his EPIT APH.

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#### The True Converts

## EPITAPH

And sinners both, in hope the Crown to win,
Lo! here I rest in this soft bed of dust,
Waiting the Resurrection of the Just.

Twice was I born, and so two births have seen;
I Phanix-like have my first rising known,
And so on wings of Love am upwards flown;
My Heav'nly part ascended is on high,
Whil'st here in hope my earthly part doth lye,
Till it shall rise again in Glory blest,
(With all the Saints) in their eternal rest.
Ye Gallants all, who view my History,
So live, and dye, as you may rest with me.

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#### The Conclusion

to this First Part.

A Nd thus fome Readers may perhaps make bold,

To argue and object as I have told,

Touching the story of this New-born youth,

Which most will doubt, and few receive for truth.

And yet perchance there may be such a one Here and there found like some rare pretious

Stone:

Yea partly I believe and partly know, Some few there be who truth will not forego: Such as in Prim'tive Times, old Records say From Gallants turn'd to Martyrs in their day.

Though the same cause of suffering is not now, As then, when Saints to Idols would not bow. We for opinions suffer of thead-strong, And seldome suffer right, but often wrong: He's the True Martyr and the Sufferer too, Who dyes to sin as all true Converts do.

The

#### The Transition.

Nd so I pass from substance to intent, And plainly shew what by this youth is meant Both in his Natural and Converted State, Observe it well whilest I the truth relate, That you may be enabled to apply Both States unto your selves Impartially.

For though at first all can't reform with speed, Yet all may be inform'd by what they read: And they that would true Reformation win, With Information they must first begin. Light before life was made 'ith first Creation, And so is still in Mans Regeneration.

The End of the First Part of the Book.

And of the first Direction Gene ral to the Readers of the fow said Divine Poem,

Written by B. K, In order to the substance of the Personal H story thereof.

#### THE

### Second Part of this Book;

And Second Direction.

TOTHE

### READER

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Foresaid Divine Poem, tou-

Loung Converted Gallant.

In reference to the Intent. Moral, and Mystery thereof.

#### The Entrance thereto.

Hus have you heard the story plainly told, Touching the person of this Convert bold, D4 (Though

The Entrance thereto. (Though here not nam'd:) But now lets inward look. Into the Mystery of that Sacred Book, What that deep Allegory here implyes, And what that Mystick Story signifies. Two kinds of men, this Youth here represents. In his two Natures, and his two intents: Worldly the one, and heavenly the other, Which never can agree with one another, One good, one bad; from which two properties Two general flocks or partyes do arise. Readers observe them well, and you shall see With which of these your lives and Faiths agree; And by the marks distinct I will you shew, The one Tribe from the other you shall know: For it is worth your knowing, that thereby You may both them and your own felves descry, The First of these is of this worlds vain ways, The other her Hypocrific gainfays; And in Reality doth still delight, That his good life may shine in open sight. Now with the first of these we will begin And trace the world in each peculiar fin: And having done with her we will proceed To a more holy and more heav'nly breed. The

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1. The First Mystery of Iniquity on pened, viz.

The Morlds Whoredome, and Soucery.

See 1 John 2.15, 16.

Shall hear it tell that this vain Worlds a Whore!
A Whore in Grain in Purple and in Scarlet,
Oft stript and whipt and branded for a Varlet,
A Tempting Bawd, and an Enticing Punck,
Who with her Wine makes all the Nations drunk,
And besides that, a most notorious Witch,
With her Inchantments charming, poor and
rich,
All more or less are still bewitched by her,
And all admire this Whore, this Witch, this
Lyar.

Circe

The First Mystery of Iniquity.

Circe she's nam'd of old, for to all shapes
She could transform them all, Hogs, Dogs, or

Apes.

This is that Gorgon Witch whom Persens slew,
For all to stones she turn'd that her did view.

Nay, besides this a Goddess of great Fame

She was and is, Diana call'd by Name;
A Temple large she hath o'relaid with Gold,

Where thousand thousands Worship, young and old.

The Grave Divine, the Lawyer, and Physitian, The Poet, Player, Painter, and Musitian: The Tradesman rich, and Scholar in his Gown, The Lord, the Lady, and the Country Clown; All do fall down and worship at her Shrine, If once they tast the Sweetness of her Wine, Pleasant unto the Mouth, but yet alas! A Scrpent lyes i'th' bottome of the Glass.

Line upon Line, Book after Book men write, Yet still this Whore doth Reign the Fools delight, Christ and his Twelve Apostles all condemn her, All did renounce, abhor her, and contemn her, Yet the Proud Fools (her Mintons) all adore her, All doe her Service, and fall down before her: And still exalt her Power and Dignity

Above Gods Laws, and God Himself on high.

And Solomon tells; how the young \* fool she mocks

With her fair tongue, and brings him to the Stocks.
\* Prov. 7.8. And Prov. 5. 3. &c.

Where

Where he becomes her Captive bound in Chains
Of Fettering Lusts; thus ore his heart she reigns.
Till through his Liver she conveighs a dart,
That strikes him dead, and wounds him to the heart;
Then he's her own, and she hath made him sure,
He is her Servant; she his Quean, and Whore.
This Whorish Woman, Solomon means the
World,

With her Perfumes and Amorous Tresses curl'd, One hair whereof, when she is pleas'd to do it. Can draw a world of Conquered Lovers to it.

And by this Youth he means the Humane mind, In its first, soolish, unconverted kind;
Like to a wanton youth, or wild young Fool,
Or as a Treuant running from the School,
Or like a Vagrant Rogue, that scorns all Law,
And whom no Rod, nor Reason well can awe.
Though in a Mortar you this Fool should bray,
He still will be the same what ere you say,
For he doth hate to be reform'd and taught,
Or unto wisdome by instruction brought.

And such we all in our First Nature are Whom this vain world doth with her sweets in-

For all through Lust and Pride, do subject stand, To her strong Charms, and live at her command:

All are this Fool, if not by Grace control'd, The learned, and unlearned, young and old;

re

Both

Both Turk, and Jew, and Christians Unconvert,
Who the true Faith and Cross of Christ desert.
Thus in the First place you perceive what's
meant
By this brave Youth, and what's the first intent.

By this brave Youth, and what's the first intent, According to his Eirst and Natural State, Of which you all at First participate.

The Second Intent, and Second Mystery of Iniquity Opened.

Touching the Morlos two chief Temptations, or,

Fruits of the Wild Nature.

Ow this Grand Whore two lovely Daughters hath,
Like to her self, voyd of all Truth and Faith,
And with their Natures their two Names agree,
That all may know their Natural Pedigree:
For Sensuality the First is call'd,
Gentility the other is install'd.

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The second Mystery of Iniquity.

These are thy Imps O Antichrist thou man Of Sin unjustly call'd a Christian.
These are thy Gods, false Christendome, and thou Both these do'st worship, and to these do'st bow, Thy two great Idols, like those Calves of Old, Whice Israel did adore, both made of Gold; And from Beersbeba now as far as Dan, Both are set up by each false Christian Man.

The one doth savour more of Fleshly Lust, The other more of Divelish Pride unjust, Yet both of Wrath and Earthy Avarice, Haters of Virtue, Lovers both of Vice.

And so as 'twere in two plain Looking-Glasses, I'le shew you these two Madams or brave Lasses. The First I first must strip, and shew you how To her command you all doe bend and bow; A goodly Idol which you all adore, As all your Sires, and Grandsires did before. Observe it well with open ear and heart, Lest for your sin through ignorance you smart.

oin

The

#### The Third Mystery Opened.

## Wherein Sensuality is described.

He hired Whore ten thousands may Eschew,
But this rich \* Whore not one of thousand do,
I mean not such a Whore as doth live by't,
But the allurement of the worlds delight.
Her golden Apples, and forbidden fruit
With humane Natures all so well do suit,

That all are drawn by her alluring eye,
With cords of Lust to every vanity:
View all degrees of men, all trades and see,
From high'st to lowest, how few souls are free.

\* The Where within you and without you.

Unto

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The Third Mystery of Iniquity. 5:

Unto themselves many seem chast and good, Whil'st in a civil sense 'tis understood; But if they look into themselves more night. They soon will find a deeper Mystery; A Mystery profound that will declare

How vile, how vain, and Whorish too they are.

Lightness of mind begetteth Lustful mirth,
The first wild fruit of the dark natural Birth;
From lightness of the mind you next proceed
To bold Presumption, in each word and deed;
And that begets a custome to be Evil,
Till you become fine actors of the Devil;
Last follows hardness, thinking all is well,
Whilst Whores you live and dye, and drop to
Hell.

But if you think I falsely charge you here, Conscience and I will make it yet more clear.

A

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# A further Demonstration heres of.

HOw can men boast of their civility,
As if from Vice and Whoredom they were
free?

Alas! in every thing the Whore appears, What e're man Feels, or Tasts, Smells, Sees or Hears.

For with her baits your senses she beguiles,
And like the \* Serpent takes you by her Wiles;
And as the Tinder with one spark of Fire,
So are you set a flaming in desire:
In every thing your sensual appetites

In all you eat, or drink, weare, buy, or fell, If you have not a care this, Whore will dwell: The bed, the board, the belly and the back, Will have their Whore if temperance you lack. For all your Faith, your hope, and all your joys. Are swallow'd up in the deep gulf of toyes.

The Sword and Belt, the Perewig and Muff, Silk, Velvet, Sattin, and imbroidered stuff,

\* Gen. 3.

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. The Third Mystery of Iniquity. Wine, and strong drink, tobacco and high fare, Sweet powders, and perfumes to scent the hayr: The Coach and Chariot, and the Horse for Race, The Hawk and Hownd, the Forrest and the Chase ? Pearls, Plates and Jewels, with a thousand more, Are every one become a common Whore. Yea I might tell how meanest creatures too May foon turn Idols, and your fouls undo, The Plow, and Cart, the Ass and labouring jade, The Cow, and Sheep may be an Idol made; Life, wife, and children, husband house and land, All do Rand subject to this Whore's command. From the First age she fet her snares and ginns To draw the senses into deadly fins. Beauty's a snare she sets before the eye, As a fair Bait to all Unchastity. And so is Gold, and all brave Ornaments Which gaudie Mammon to that sence presents ! Smells for the fcent, and Musick for the Eare, And for the tast delicious fare and cheer; And for the feeling she those snares doth fit As have drawn millions to the lowest pit. And thus the seaven deadly sins come in, Where ere this Whore doth set her snare or gin : For like as tempting Dalilah did intrap Strong Sampson, sleeping careless in her lap, Whilst she his hair did shave where his strength And to his enemies did her Love betray, Who

ne

The Third Mystery of Iniquity. Who in brass fetters did strong \* Sampson bind, Put out his eyes, and forced him to grind, Ev'n such are all who to this world consent, All are betray'd, who take therein content; This story to them all may well belong, Both high and low, the valiant, wife, and strong. For all they have, or know, or wish, or see, Or love and like their Dalilah may be. And whilst I write these things, I see what I Am of my felf, 'though to these things I dye, I see sometimes I should the good reject, Did not meer Grace the better part elect. So quickly man is caught within the snare, If he keep not his eyes awake with care.

\* Judges 16. 21, ed 2121 od e ant ne vince

Asa fair Ban to'all Unchallity.

and fois Gold, and all otage Ornament Which gaudie Mammon to that fence prefents

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### An Apology for the Creatures.

# Good in their Kind, and blest of the Creatour.

If rightly us'd for cloathing, and for Food:
And this the Poets all and Sages old
\*(Amongst the Heathen) wisely (taught and told,
With little man lives best; Nature doth give
Blessings to all, if men knew how to live.

And without doubt a mortifyed soul,
That rightly drinks of the Communion Bowle,
Though he should deck himself in cloath of Gold,
Or richest Robes with Jewels manifold,
Would be as poor as Adam cloath'd in skins,
Whil'st he remembers all his former sins:
Rich cloaths, rich fare he safely can enjoy
(If cause require) yet not his soul annoy:
But where's the Man now lives, that can do this,
And not be tempted by a worldly bliss.

But what's the Tempter? Surely mans own will, And luftful temper, choosing what is ill.

\* Vivitur exiguo melius, &c.

E 2,

The

The Third Mystery of Iniquity. 62 The Creatures are no Whores; nor do I mean That they are fowle, but in themselves full clean: God bath ordain of them all for mans best use, They of themselves cause not their fowl abuse: But man in Lust doth offer violence To all the Greatures through his whoring sense; Yea all the creatures groan, and all complain Of that hard Bondage, which they still fustain. The Fruit Forbidden did not play the Whore, But man transgres'd in midst of all his Store; Of all the Trees most freely he might eat And onely One excepted for his meat. That was no meat for him, and to this day That Law doth hold and man must it obey. The Creatures are uo Whores, nor act a fin, But the fowl Lust of Man conceiv'd therein; The finful hankering appetite doth long To have its will fullfill'd, be't right or wrong.

And thus much of this First sense charming Strumpet,

I next must sound the Second Ladies Trumpet,
And, because sew or none do write thereof
I'le tell the Truth, though all the world should laugh.

The Second Temptation General followeth

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The Fourth Intent, and Fourth Mystery of Iniquity.

Touching the second Daughter of Mammon; 02,

Second Temptation General.

Hough Whores, and Whoredomes, both of various kind,
And various shape, throughout the world we find,
Yet the most Glorious and Brave Whore of all,
Is that which most Gentility do call.

As like unto her Sister every way
As like may be, but that she goes more gay.
And some suppose them Twins, both of a Birth,
So both one Mother have, and both from Earth.

From Earth this Harlor came, yet mounts on high,

And lifts her head up to the Starrie Sky;

E 3

But

The Fourth Mystery of Iniquity. But lifted up, anon she falls down right Like to a Star-faln Gelly in the night, A false appearance and deceiving vapour, An Ignis Fatuus, and a short-liv'd Taper, A madness and a folly void of reason, Or like dead Salt, when it hath loft it's scason. The First did only catch the outward sense, But this flyes higher in a brave pretence; A\* Hellish Spirit risen from the Earth, To fill the world with its Infectious Breath. For it is not of God, nor of that Spirit, By which our Lord did Mans Redemption merit. An high conceit, and vain imagination, Without an Ens, or Substance, Ground or Sta. taon.

In all the forms of Life there's no such seature.
No such Created thing, such kind of creature:
And let the great'st or best Logician.
With all his Art define it if he can.
Give me the Genus, or the Species to it,
Or an Essential Difference to know it.
For 'tis no real thing; no shape or sound
Nor such a name in all the Scripture sound:
There's no such being, such an uncooth Stature,
In all the works of God or forms of Nature.
Vertue 'tis not; nor that which we call Grace,
Nor is it beauty in Mans soul or face,

\* Spiritus Mundi.

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The Fourth Mystery of Iniquity. 65
Many poor souls more vertuous far do live,
More beautious shine, then some who Arms do give.

A Monster strange, compos'd of several shapes Of Birds and Beasts, of Lyons, Woolves, and

Apes; and from

From Pride of life it had its first beginning,
And ever fince hath multiply'd by sinning,
By Fraud, and Force, Ambition, Lust and Pride,
With bloudy Wars and thousand sins beside.

A Guilded Outlide, and an empty Bubble, Yet full of Iplendid fears and cares and trouble; The meanest Jewel in a Golden Crown,

And foon Eclips'd, when God for fin doth

What pen can write the feveral Fornica-

Of this red Whore, and her abominations! For she can seem an Angel pure in sight, And yet can rob and steal, and kill and sight.]

Thousands there are (I pitty to relate);

By her quite lost; both body, soul, and state :
A dangerous Rock, where their fair Vessels

Split,

And few there be who are aware of it. Yet fad examples many we may see Of shame and want in their posterity.

In every office, function, trade and art, If you keep not a watch, she'l win your heart,

For

E4

The Fourth Mystery of Iniquity. For in the Heart, as in a \* Temple gay, She loves to fit, and rule and bear the fway. And there's no heart that's free in Church, or Chancel. Till God, and Grace, this inbred Pride do Canof Pirco and Reafts, of Lyons, Wootles Till time doth come that she must be reveal'd, Who in the heart so closely lay concealed: So natural is this kind of pride to all sources by So deeply rooted and original: 107 bin burn And this original fin as close doth stick Unto the fielh, as Horse leech, or as Tick Sucking mans bloud; so he in bloud delights, Of bloud he brags for birth, and bloud he fights: For 'tis a general taint in each degree, and From which by birth no man or woman's free. \* 2 Thef. 2. 3, 4, 5. Of this year, Value of the Land 10 established to be notice that early read to appropriate the form the state of the service stay but Thoughout there erest successor bearing By here, a calaft; both body see and the c Figure 1 - Rock, where elements . It is an a series of warden Examples Vet 12 Jers passmany went y fee the are a course in their politicity. a brief and real book and the stave of fron keeper a ward that vir vouced nov

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## Examples hereof.

He poorest Rogue that goes from door to door,

Bears in his breast this Gallant Gentile Whore:

Oft have I seen a Beggar rent and torn,

Tell a brove tale, how highly he was born;

Sure were it possible, he would lay down

His Rags for Robes, his old Cap for a Crown;

Might pride prevail, there then would be no odds.

Twint high and low, all would be Lords and Gods.

Yea, every Reasant strives, the best he cap,

To be intitled Squire, or Gentleman.

The Academick and Mechanick stout
In this agree in all things else fall out,
With Hair full long, and Bonnet vayl'd f

With Hair full long, and Bonnet vayl'd full low Both would seem Gentlemen and be called so.

The Gown, the Cloak, the Tunick and the

The Cassock, and Buff Coat, with all the rest,
All in their Pride can complement and lye,
The two brave Badges of Gentility.
For Poynts and Tenets; whilst with false pre-

Most strive for glory and preeminence.
And so at last all such Gentile Religion
Becomes that Scarlet Whore cal'd Babylon,

,

A Whore in State, that now reigns uncontroll'd, A Mystick Monster long ago foretold.

The Blest Apostle wondered at the sight, Whilst he beheld her in a vision bright, Riding in Scarlet on a Scarlet beast, And deck't with Jewels on her back and breast, Poysoning all Nations with her Golden Cup, Though in his days she was not yet come up.

But lo! I see her with an open eye,
As one full grown in her great Majesty;
And am amazed whilst I do behold
The Truth of that was Prophecy'd of old;
Gentility at last the now is named,
Not for her Vertues, but her Vices samed,
Drunk with the bloud of Saints, and their sweet
Goare,

Yet never fill'd, she's still a Thirst for more.

And now I'le tell you how she first began,
And so upstart a formal Christian,
An outside Virgin and an inside Whore,
Who turn'd the real Christian out of door.

The Called and but Cost, with all

duft frive for glory and preem

and the ected all foot Centile Release

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The Fifth Mystery of Iniquity open-

# Concerning the Driginal of Gentility among Christians.

He Ancient Gentiles first this game began,
So our Gentility from the Gentiles came:
The Heathens first the Coat of arms contriv'd;
And so from them to Christians was deriv'd:
By Christians made far worse, and much augmented,

For casie tis to add to toys invented:

Rome caught it up, so we became Romes Daughter.

And in her steps we follow now close after.

Nay we have got before her, and out-run her,

And in her pride have here and there out done her,

Thus are the most bewitch't with this old trisse,

Whilst the true Christian cause they stab and side.

If thus we search the cause whence she begun. And why a Whoring after her we run a 79 The Fifth Mystery of Iniquity.

The Primitive Church she did at first desle,
And with brave shews their senses all beguile.
She from the Reign of Constantine the Great,
First brought up arms in her Imperial Seat
(Which Christ and his Apostles never knew,
Nor yet the Primitive Saints, all just and true)
And so hath fill'd the World with arms ere since
Church against Church, and Prince against each
Prince.

Twas the first taught the Pride of Chivalry, As Emblemes of her Magnanimity.

And thus that Cross which Primitive Christians knew.

Was turn'd to Crosses Argent, Red and Blew: With Bends, Pales, Bars, and Cheverons in their Shields,

And rich Emblazures in their painted Fields: Which might be good for mere distinction sake, Did not vain pride these arms her Idols make.

And thus proud Rome became a Tyrant first, Thirsting for bloud in wars, and jars accurst: And so continues till her time doth come That she for this must hear her final doom; Except by Miracle she should Repent, And so with tears her destiny prevent: But she's too wise, too gallant, and too high. And scorns to own her old impiety. And so I'le shew you still, if you will mind, What vain examples she hath lest behind.

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Further Examples of Vanity, pro-

From Romes Pride and Gentility.

I Grieve, I grieve to write the Vanity
Of Romes Apostate Christianity,
How she from her simplicity first fell,
And so began with pomp and pride to swell.

11

'Twas Rome that first presum'd to take upon her High, Mighty Names and Titles of vain Honour, Which Christ forbad, and his Apostles all, In Special the last, and Principal:

Come out of Babylon saith the Text; that is,
Leave your Gentility, and the Worlds brave bliss;
For she's condemned to the Fiery Lake,
As all those are who of her joys partake,
Sons of this Whore they are both more and less,
Who turn the Grace of God to wantonness.
Twas Rome sirst taught the Protestants to sight,
Prancing on Horse back in their armour bright,
First against her, and then against each other,
Though sair pretence sometime the cause may smother,

"Twas

The Fifth Mystery of Iniquity. 'Twas Rome first fill'd all Christendom with toyes, And so from Men they turned were to Boys; She fet them all to School to cringe, and bow, So they became fine Fools they knew not how. Rome is the dam of Vanity and Vice, Of Sports and Plays of Masking, Cards and Dice: And Rome it was which first gave Toleration, To Drink and Drab as lawful recreation, From her we learn'd to swear, lye and protest, To laugh and quaff, and make of fin a Jest: All which is Popery Sirs; and so all they Are Papists sure, who follow that vain way.

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### Concerning Moral Popery.

Is not the Mass that doth a Papist make, But Modes and Garbs; which we from Papists take:

Where e're you view a Gallant, He or She,
The same's a Papist as to Gallantry;
Or a debauched person, he or she,
The same's a Papist in debauchery!
The Fashion doth no difference allow
Between a Papist and a Protestant now.

Why do we fear that Popory may come in ? We Papists are already all in sin; The Papists have their Frollicks, so have we, And thus in every Folly we agree:
So like we are in pride to one another, As if we had one Father and one Mother.

Yet if we mark, the Lutheran Reformation, Consists in Life and perfect Conversation. We to the Papilts should example give
In a pure life, and teach them how to live;
But Rome's the Miss, to whom our lives are thrall,
Both high and low in life are Papilts all,
Except the Wise, which shall anon be told,
And in a whiter Catalogue inroll'd.

The Seventh Mystery of Iniquity of pened:

Shewing that Rome is Catholick and Universal in point of Sin.

But only one ? Alas! Rome's every where!
Have you not heard the common Proverb tell

There dwells a Pope in every mans own belly?
Ten thousand Romes there are, and Popes good
flore,

And in their hearts all keep the Scarlet Whore.

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The Sixth Mystery of Iniquity. 75
For now Religion's turn'd into a play,
The Mass and Mask keep equal Holy-day;
And every sin is turn'd into a jest,
Thus all are Catholick Sinners at the best.
Therefore let both expect when God shall strike;
Alike to fare; since both thus sin alike.

### The Authors Apology.

But what I speak of Rome or any place, Nor place, nor person great do I offend, The principle alone I here intend, An Epidemick Plague, a general taint My harmless Pensil thus in Love doth paint. O let no noble souls be here offended! These Moral lines are for their good intended; And O that Rome and we were both as one In life and faith pleafing to God alone, And ever strive each other to excell In Grace and Peace where e're we live or dwell! I unto Rome do bear that free respect That's due to her, and every Church or Sect, And keep the Peace, what in me lyes, with all Provided that by none I stand in thrall. And

èll

od

76 The Sixth Mystery of Iniquity.
And let them all give thanks to God and me,
(His Servant bold) for this discovery.

Thus from the left hand turning to the right From the Black House, I'le lead you to the White:

And having shewn you both, (not to deceive you) Unto your own Election I will leave you.

Thus much of the Unconverted Parties Principle and Property, in Reference to the Gallant Youth in his Natural State.

The Converted State and Party followeth.

10 ( 305 8- ) 930

Manito oscil Para

The

Shewing what is meant by this Youth in his Converted State, namely, the Church Elect out of the Wiorld, though in the World.

As also the \* Mind of Men in its New Birth, and in its new essential Property, or Principle of Divine Light and Grace.

\* Mens Illuminata.

Hus having pass'd through Babilon the Great,
We now are come to Syons Holy Seat:
Where the true Church of Christ doth sirm abide,
The Church Select, that's call'd his faithful Bride,

E 2 Whom

78 The First Mystery of Grace.

Whom he hath chose, and mark't out for his own; With his two Scals of Truth and Love well known.

And by those Marks as Sacred Scriptures tell
You well may know them all where ere they dwell,
Not who they be, but what they be I show,
How many or how sew no man doth know,
And having told the Mystery of sin,
The Mystery of Grace I here begin.

The First Mystery of Grace and God. lyness opened.

Namely, Purity of Life.

The First Mark.

Hough I, in general terms have spoked much Of the Worlds way, I mean not all are such: All are not caught with shares of Lust and Pride, Some sew there are who have themselves deny'd. Then

The First Mystery of Grace. There are some thousands never bow'd to Baal And a few names in Sardis, righteous all, vn; Those Virgins chast and pure; those few I mean, cll Who like true Nazarites keep their Garments clean, Such as are said to walk with Christ in \* White, And are accounted worthy in his fight. ell, Who from the World do keep themselves unspotor Mind Flas ted. And now no more are with her Wine befotted; And whom no Romish Gentry can defile, Nor whom the Baits of Mammon can beguile, Nor yet the Gloryes of the Scarles Whore, This Church Elect is not her Paramour: Having their senses exercis'd to know What's good, what's ill, and what they should forego. Who keep the faith and true belief in God, Ever depending on his Staff and Rod; For they are taught of him, and dayly learn Twixt right and wrong the difference to discern. investible of a without his check he will \* Revel. 14.4, 5. Ibe

The Second Mystery of Grace opened, being the Second Mark of the Church or Mind Elect;

Who like true Wax wites less a librar

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wood as is inch no dress or bow

## Called, Lowliness of Spirit,

his Church Elect is not her Personner:

A Gallant's one who never knew the smart Of a Converted, new created heart.

Nor ever selt the pangs and sharp affliction of the souls inward work, and true Conviction. Nor ever sound what a Desertion meant, What's right contrition, what, tis to repent, His Tongue's his own, without controle he talks, His Sword's his own, without a check he walks.

But with these Virgin Saints it sares nor so,

All walk in life and spirit wonderous low,
For oft they pass the sharp and siery tryal,
And so remain in humble self-denyal:
Yea they are Mourners all, in meek behaviour,
Longing for him they rightly call their Saviour,

whereby a congress new

roughout the world here and beg

81

O'tis a comely and a glorious light,
To see Saints walk lowly in the light,
A signal mark (like to the Red Cross sayle)
Of the true Church, when all the rest do fail.

The Third Mystery of Grace opened,
Or, the Third Mark of the Church
Elect;

Namely, Sounduels in Conbertion.

L'inow some Gallant tell me if he can,
When from a Beast he turned to a man:
Or when from darkness he was brought to Light,
Or when with sin and Satan he did sight,
When he from Babel travelled to Sion,
When to a Lamb he turned from a Lyon,
When he began to be a Christian sirst,
Or for Christs bloud did sind himself a thirst,

F 4 When

The Third Mystery of Grace. When first from greatness he to goodness chan. Though he long time in his wild course had ran. And so transformed in his inward mind, Became thereby a creature new in kind. For this the Holy new-born Church can do. Throughout the world here and beyond seas too: They can declare their several alterations From ill to good, and several operations; di Of Gods good spirit working by its grace Their total change, they know both Time and Place. Beli And in their hearts an Altar do erect Of Thanks, Remembrance and sincere respect, On which they offer dayly Sacrifice, As Abel did, accepted in Gods eyes. This is a Mystery of Grace I tell, Which all that have found Grace, do know full well. Dinow four Gallant tell me if he can, When from a Beaft he turned to a man :

Expose four Gallant tell maif he can, I be can, I when from a Beaff he remed to a man; of when from darkness he was brought to Let of the mod from the new with his nod fatan he did fight.

When he from Babel mavelled to been.

When to a Lamb he turned from a Lyc...

When he began to be a Chiffing first.

The Fourth Mystery of Grace, or Fourth Mark of the Church Elect; Namely,

### True Unisdom, or the knowledge of the sabing Truth.

coders ician in any Sect

Ilc

The World is full of knowledge in its kind,
And yet remains dark, ignorant and blind;
But fure one beam of true and heavenly light
More clears the foul then all that wits can write:
A mark infallible of this Church Elect,
Keeping it safe from errour and defect.
For the false light dares all Gods laws withstand,

And all the Ten Commandements command:
But the true light doth keep obedieut still
To all his laws and to his written will:
False light can turn the truth into a lye,
But the true light doth all its shifts descry
Such is this Church Elect, where all agree
In saving truth, and truth doth make them free.

Bleft

The Fourth Mystery of Grace. Blest are those souls in whom the truth resides, And as a living Principle abides: A pure informing and reforming Spirit: Working by Faith and Mercy, not by Merit, For Truth's no notion, but a substance bright, A Heavenly, real and effential lighting A firm Eternal and Immortal Being, Which gives to all that have it, life ing. O with what freedom will the earth be bleft! When Truth shall spread its Wings from East to When Warsand jars, laws and Religions all, On bended knees before the truth shall fall: When no false Leaders reign in any Sect, Or Church or State, to bind, blind, or infect. For sure the Badge of the true Church is truth By whom is meant this New-converted Youth More clears the foul then all that wits can write a mark infoliable of this Church Elec-Keeping it fale from errour and delect. For the falls light detes all (leds lavs And all the Ten Commandementscommand; lift to tribe to lead keep obedieur fill ela coni dona salo nout neo nelighed in all ics thiffer his Church El. C., where off port out out the late of the state of the state of

The Fifth Mistery of Grace opened, being the Fifth mark of the Church Elect; Namely,

# Nove Divine, or onenels of Spirit.

Far ther secret Readers here I tell,
They all are one though far remote they dwell:
All one in faith, in life, and spirit pure,
And Doctrine sound, infallible and sure;
An Homogeneous body of one breed,
Descended from one Father, and one Seed,
And as a thousand Needles (far asunder)
Point to the North in their Magnetick Wonder,
All with the Eoadstone toucht, and set betwixt
The Heavenly Poles, i'th Compass rightly sixt,
All to the North star look with one Aspect,
And there do meet all in a line Direct

East,

36 The Fifth Mystery of Grace.

East, West, North, South, in every Coast or Land. All by Instinct fixt to the North poynt stand.

Such is this Ghurch, of which I here do write, Whose hearts all pant after the Heav'nly light; Magnetick Love unto the Truth doth draw them, Into one Center; where no force can awe them:

Not to themselves but to the Carkais rather.

The New Birth is this Load Star, which doth draw
Thousands of Hearts by its Magnetick Law:

And all that so do congregate are one, All built together on the corner stone.

For without Love knowledge is but a found, Like babbling Ecchoes from an hollow ground; 'Tis perfect Love that makes Conversion clear, The Sealed Mark of these true Converts here.

With whom there are no Schisms, or Divi-

No scoffing of each other, or derisions; And thus united in a Spiritual Peace, 1 They persevere in Love, which cannot cease.

But yet I nominate no Church or Sect, Person or People for a by-respect; Yet such undoubted in this world there are,

Dispersed here and there, though few and rare.
Some in the farthest Indies, some neer hand,
Some in each City, some in every Land:

Matth. 24. 28.

The Sixth Mystery of Grace opened;
Being the sixth Mark of the Church
Elest, viz.

\* Reality of Mind and Spirit.

\* Orrequia.

But yet what I have said of Piety,

Bof Grace, of Vertue, or Society,

There still remains one Mark to perfect all,

Which some of late \* Reality do call:

An Ens Divine, a substance from on high,

A serious and a solid entity.

\* Real Appearance.

The Sisth Mystery of Grace. A strength of mind persisting in the good, And making that its true Essential food; Truth in the inward parts, without pretence, Or a false shew in its obedience, From which no Church in all the world is free. But the true Church in its Edentitie. The Worlds Religion is a Frolick Queen, Which loves of all both to be heard and seen: But this alone terves God in real wife. In Spirit and in Truth without disguise. And where this Effence, this Elixar's found, Lothere's a Church with high perfection crown'd. But if you think there's no fuch, Church yet come, Nor like to be before the day of doom, Yet wonder not, for every faithful man, Makes good this Church, that's truly Christian. For as they are but one in general, So one just man doth represent them all.

### The Conclusion hereof.

Though many Signals more I might relate
Of this pure Church, pure mind and heav'nly
State,

Yet having done with the two several kinds
Of men and manners in their several minds,
I leave you to your choice which you will follow,
The Sound Young Convert, or Apostate Hollow.

The End of the second Part, and second Direction General.

and all medicalist guardin

. William Charles

Committee of the committee

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#### THE

### Third Part of this Book;

And Third Direction:

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## READER

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Book aforesaid:

Concerning the Consequence, or Postrine, following the History and Mistery thereof.

Hus have you seen the Mistery, drift and end, Which that vai'ld History closely did intends And now the consequence thereof we'l view, And try what Doctrine may from thence ensue.

The First Consequence or Doctrine, viz.

# Concerning the Mills Rejection of Evill.

The face of Christ to all Eternity,
On this Foundation he must first begin,
That Conscience gives no Latitude to sin,
Neither to good nor bad, to Church nor State;
To high nor low, to Prince nor Potentate.

Nor Pope nor Priest can give Indulgence to it, Nor Lord nor law can tolerate man to doe it: For Conscience is a Lord above all Lords, A Law above all self-made laws or Swords, A Judge Impartial, who cannot dispence With any sin of pride or Negligence.

nd,

nd:

Man must renounce each sin in general, In thought, in word, and deed, be't ne'r so small: His will must be a Virgin, not consent, Or yeild to sin, nor take therein content;

Be't

The First Consequence.

Be't ne're so noble, gallant, sweet and brave,
He must not be to his dear sin a slave,
Not to live freely in it, nor yet by it,
For wealth or want, but for Christ's sake deny it.
That man lives well, who e're doth schuse to

Rather then sin that he might live thereby.

\* Fob 26. 21.

#### The several kinds of Sin to be Rejected.

And never more on this worlds toys reflect, In Meats and Drinks, brave Cloaths or Fashions Fine.

Or the Temptations of the Golden Mine, Or the large offers of her Gallantry, With which the most commit Adultery,

For all who Christ do chuse, must freely part From their Gentility, both in Life and Heart; Since its an Idol that can never stand With Christianity in a perfect band;

Because

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The First Consequence.

93

Because it is not real pure and sound,

Nor in the Role of Christian Graces found.

For in Christe Kingdom there's no Lord.

For in Christs Kingdom there's no Lord nor Knight,

But all are Saints, and Children of the Light:
No Titles there of Honour, or Degrees,
But all in self-denyal bend their knees:
There's no respect of persons high or low,
All are accepted, who their sins forgo.

### Dther sins Resected.

Herefore a just and Conscientious man Doth evermore his mind and actions scan, Least he should lodge some sin of high ambition In his vain heart; or else some superstition, Setting the Creatures in his thoughts too high, For that's False Worship, and Idolatry.

Nor doth he wink at his Impediments, Or in the least excuse his false intents, Nor lay the fault upon his natural frame, Thereby to salve his Conscience, and his same a And by that weak pretence to justifie His sin and self, in his Hypocrisie;

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He

The First Consequence. 94 He doth connive at no such weak defect, But at all times, all vain excuse reject. O let no Convert palliate his sin, A thousand ill effects are lodg'd therein. For then each Grace he stifles in the bud, And so he dayly feeds on strangled bloud; All his good motions unto death do bleed, Whilst he with vain excuse his sin doth feed. Or is content in Ignorance to lye, As a fair plea for his infirmity: The Gospel doth allow no such evasion; Nor the found conscience such prevarication. Christ and the world no man can serve at once. One of these two he must and will renounce. Therefore take heed which of these two ye chuse, An And which of these you do in heart resuse; So For this be sure, that on your own Elect ion Ho Depends your own Salvation or Rejettion. In W Could a vermore his mind and achiens have, nor flow of to the same to be both of the same W ben's vase that on elle force aportinion, are the a compessionistic of the confusion W W with the southout it is not to W Nord of the Wink at his impositions, Bu one in the least of substantial and the An Morthly the best moon but the selection. Do and out the some institution . Ca and by a second present the velocities Th Today Hadolf , see of el

The Second Conjequence or Doctrine, viz.

# Concerning the Wills Election of the good or better part.

W Hatever God hath made is wondrous good,

And in each thing the! Godheads understood, So man must have a care by Scripture Light, How to serve God in every Creature right; In every thing of Nature and of art, With Mary he must chuse the better part.

se,

For most we see, like Martha in the Text,
With many things are cumbered and perplext,
With many cares for belly and for back,
With many lusts bout what they have or lack;
With many doubts, opinions points and books,
But wise is he that unto one thing looks;
And only one doth chuse, which free from pain,
Doth to mans soul the sure salvation gain, sain,
Call'd the New-birth, which who so seeks shall
Though ne're so young, so old, so poor and blind.

#### The Wonders of the new Wirth.

Here ere this Birth appears, all things

give way,

The Sun and Moon, and Stars do it obey; The Sun grows dark, the Moon is turn'd to blood, Mans wit's confounded and his will withstood. A When it appears the Nations all do woe it, And Kings and Queens do bring their glory to it; The Sword and Book, the Sheep-hook and the Plow,

The Crown and Scepter to the new birth bow, And all the pow'rs of Hell, of Sin and Grave, Where it doth rife, no force or power have.

All forms and Types to a substantial state It doth transform, and Transubstantiate; Yea it makes all things new; for a New Earth, And a New Heavens rise by this New Birth; Where it gets up, darkness is turn'd to light, Nature to Grace; and wrong is turn'd to right; Mountains remove, and Islands from their place, At the bright presence of this heavenly grace.

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The Second Consequence.

The Blind do see, the Lame upright do walk,
The Deaf po hear, the Dumb divinely talk;
Sins are forgiven, and Devils are cast out,
The Dead arise, and spread the news about:
The Conscience is appeas'd, the heart well will'd,
Christ is reveal'd, and Scriptures are fullfil'd;
And all Christs works so full of admiration,
Do all revive at the New-births Creation.

For it from Heaven comes, cal'd Christ in us, Which who so choose, are blest for ever, thus; They rise from Death, and Reign with him as

Kings,

Over themselves, and All Scul tempting things. This is the First and leading Resurrection, Grounded aright on the New wills Election; And this Election being pure and just, Again shall raise the body from its dust.

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The Third Consequence or Doctrine, viz.

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Concerning the Universal E= bangelical Call, to Real Conbersion, and to the Dew: Birth.

The one thing Needful.

Hark how a crying voice aloud doth found From East to West, and to the farthest bound!

Each sinner, Hypocrite, and backsliders all To this one thing the Trumpet loud doth call; Which passing quick, like lightning through the Earth.

Invites all Nations to this heavenly birth.

All Churches, Sects, and each Religion too, To this are call'd both Christian, Turk, and Jew; All Trades and Callings too, in each degree,
Both high and low; both Sexes, He and She:
For now a day of Grace to all is shown,
If any make excuse the fault's their own,
For it is dayly offered to be fold,
To all will buy it \* freely without Gold.

To this, and none but this the Trumpet founds?
And tells that without this all prove false grounds.

All Forms and Figures, Customs, Laws and Rites

Oft acted are by worst of Hypocrites:
But this one thing, this Birth none can attain,
Save they who sirst a free Election gain:
Because they hearken in their inward choice,
To \*\* Truths safe Call, not the Deceivers voice.

\* Esaiah 55. 1. Fohn 7, 37. \* Fohn 10, 5.

### The Fourth Consequence,

Shewing the Material cause of Salvation and Danmation; in Accepting or Rejecting the Heavenly Call.

Hus, who are damn'd are damn'd; who sav'd are sav'd

According as they have themselves behav'd In this short life, for better or for worse, So they receive the Blessing or the Curse:

Go now ye Cursed, come ye Blessed all,
This is the final word to great and small:
For so the sentence will at last be given
To every soul concerning Hell, and Heaven:
Hell unto all who chose the way to hell;
Heaven to all who chuse in Heaven to dwell;
Whose Conversation is in Heaven fixt,
Though here a while with earthly passions mixt,
Yet are their best affections set above,
And still their Faith doth work by constant love.

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Thus every man doth to himself create
A Heav'n or Hell, by his own love or hate;
He that in Love doth turn to every good,
Makes that his Joy, his nourishment and food;
But he that hates the good and turns to evil,
Makes his own Hell, and so becomes a Devil.

What though some man should give old Rome the Lurch,

And turn by chance to some Resormed Church,' What though he turn from Sect to Sect amain, And so at last return to Rome again; Yet if he turns not after all to Grace, In vain he turns to this, or t'other place.

Lo here, lo there; some this, some that Man follows.

Some stand for Paul, some Peter, some Apollos,
But he that seeks a Heaven in his Heart,
Observes no place, or person for his part.
Christ's Kingdom cometh not by observes in

Christ's Kingdom cometh not by observation Of men, or Place, but by a New Creation,

### 7be Fifth Consequence.

# Concerning presumptuous Hope, and erroneous Faith.

Not Justified by God.

Thy Kidgdome come, our Gallants use to pray With Verbal Lips, but sew know what they

For in their thoughts they look upon it so, As on an earthly Kingdom here below; And so their Pater noster, they run o're, Like an old Erra Pater kept in store. As to their Creed, they do believe Salvation To be some Boon, like to a free donation; For they all hope the glorisi'd State to see, As Kings make Doctors of Divinity; Or as by savour Masters of the Arts, Without all art or Learning on their parts; Or as by gift a Knight is made or Lord, Who never in the Field drew Bow or Sword,

Alas

The Fifth Consequence.

103

Alas, dark fouls! Gods Grace is no fuch thing, No fuch belief can unto glory bring, Grace comes not fo what ere the world believes, As Kings make Nobles, or do pardon thieves.

But who so turns to grace, finds lasting rest;
Who never turns, he never can be blest:
Therefore let none presume on false assurance,
Or a wrong hope, which hath no lasting durance,
He doth not work aright, i'th New-Births wonder,
Time and despair will crack his hope in sunder.

The Hypocrites hope presuming on Christ's

Merit

Without Repentance found, cannot inherit Christ's promis'd Kingdom, where the Blessing lies Nothing but Grace can unto Glory rise.

\* Christ no man justifies for faith alone,
But faith and works before his righteous Throne,
Only that saving faith which works by love,
Doth justifie; for Christ doth it approve.

Some yet restraining, some refraining Grace,
And some in faith attain a higher place,
But who believes aright, doth not make hast,
We see untimely Birth's to nothing wast,
So run the race of hope as to attain,
Lest whilst you run you run a race in vain.

For this be sure, 'though grievous' tis to tell, Presumptuous hope draws millions into Hell. The Sixth Consequence, or Doctrine.

Concerning Diffidence of despair in Christs Mercy.

Changed into Resignation of the Will.

A Christ is to none, that turn to Christ, denid:
The smallest grain of Faith, in time of need,
Prevails with him, and never fails to speed;
By whom the peace is made for ever sure
Twixt God and Man, which can and will indure,
Through a Resigned Will to his good pleasure,
Taking what he will give, and wait his leasure;
Christs will with mans united in mans heart,
Make that sirm tye, which time can never part,
Grace, and free-will set both their Seals thereto,
Which all the powers of hell cannot undoe.
But the Seir'd heart, (whether men chide or praise it)

No Counsell can to Grace or free-will raise it.

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The Sixth Consequence. 105

Because it can no true Repentance find, Nor Faith, nor Conscience, nor least change of mind

Thus some attain that everlasting Bliss, Which others by neglect for ever miss. The Saints above in several mansions raigne, And several Regions sure in Hell remain; And thus according as our works shall be, Each man receives his Measure and Degree. His measure and degree in joy or pain, And so shall rise in glory or in shame.

The End of the Third Part of this Book, and of the Third Direction to the Reader.

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### Fourth Part of this Book;

And Fourth Direction.

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### READER

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#### Book aforesaid:

# Concerning the Application thereof, in general and in special.

The First Application General: Directed to all Real Converts, and real Readers hereof, as lovers of the Truth, and as Legitimate and true Christians.

Love that Reader who shall view this Book With serious thought; and to himself doth look: Who

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Who learns to read his inward foul thereby,
And the whole matter to himself apply.
For 'tis not made for vain applause or praise,
Or the vain glory of the Poets Bayes,
But for a light to every one that reads,
To guide him right in all his words and Deeds.'
And though some few should give it commendation
And thereto set their seal of Approbation,
Yet he's the Reader, whom my soul most loveth,
Whom this small Book commendeth and approTo praise the Truth is but lip-labour vain, (veth.)

Except the truth doth him approve again. Weth Him do I love, whom these lines justifie, And so makes good this Converts History.

And bleft is he that rightly can apply
This story to himself without a lye;
Yea happy is that Convert, who can say,
My Friends 'tis I; I am this youth, this day;
This day I find, and tell what I have found,
That my Conversion's built upon sure ground;
It is no Fiction, which was told to you,
By me this day the Story is made true;
Because I hear, and fear, and do obey,
And murder not my Conscience any way.

And besides this, I clearly seel and find, Christ's Kingdom ruling in my heart and mind; And thereby know, I am his promis'd Wise And that my Name stands in the book of Life, With all those saithful Converts now at rest In Abrahams Bosome and their Saviours Breast.

H

The Second Application General, dirested to Apostate degenerate Christendome.

# And all false hypocritical Christians.

Eave Christian, leave thy old Hypocrifie,
And learn to own thy close Adultery,
Which thou do'st act, (as I before have told)
In the wrong use of Creatures manifold:
Leave, leave thy Church, and good books read no more,

Till thou for shame leav'st playing of the Whore. Though to thy self thou may'st seem chast and just.

The Holy Law will manifest thy Lust:
For all Gods laws and each Commandement
Were writ by his own hand, and so were sent
Into the World to teach man how to serve,
And Worship him, without a close reserve,

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The Second Application.

109

In spirit and in truth man must obey them
Without excuse, and in no wise betray them.

Watch therefore thy false Heart thine eye and

ear.

And keep within the bounds of holy fear;
Have a suspition and just jealousie
O're thy best deeds thy zeal and piety;
Prove thy Conversion out, that it be right,
Least thou be found within the ballance light,
When Law and Death before Christ's Throne shall
cite thee,

And with a Cat'logue of thy fins Indite thee:
And tell thee how thy Conscience thou hast slain,

And Crucifi'd the Lord of Life again.

Thy light thou hast extinguisht oft in Thest,
To many Murders, and Adulteries lest,
Which thou count'st good, and lawful for thy part
Because Gods Law's not written in thy heart.

But now be wife and just; why wilt thou dye,

Like to a fool in thy Hypocrifie?

Learn to escape O man, that secret snare Of the Great Whore, by which most ruin'd are,

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### To the Female Sex in General,

### Gentry and others.

A N honest Wise, in some respects may be Her Husbands Whore, when both in sin a gree.

Yea, she that ne're knew Man, may be a Whore

To her own self, and to a thousand more.

When Woman of Mans Rib at first was made, She was ordain'd for his meet help and aid; But she became his Murderer in part, A deadly wound she gave him to the heart; For she soon \* turn'd unfaithful and unjust, And so upstart his Whore in Pride and Lust. His Wife became his \* \* Whore and tempted him To Whoredom sirst by acting unknown sin: For till that time sin was as yet unknown, Though now with men & women common grown. Thus in the sin the woman was the first, And man the next; so both became accurst;

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<sup>\*</sup> Murder, Theft, Whoredom, and all manner of fin was rom; mitted in this first all of their Diversion. \*\* Gen. 3.6,

Yet when to God their Whoredom they \* confess'd Their curse was taken off; their Marriage blest.

And to this day most women act the woman, As Eve first did, by tempting to undoe man, And so to boot undo themselves for ever, When death at last shall soul and body sever, Unless they first turn Converts in their lives, And so become true Virgins and true Wives.

For lo, this story doth concern you all Of that fair Sex, and sounds a General call Both to the Married and Unmarried lass, To view themselves in this unspotted glass; What e're is said of this young Gallant here Extends to every Female far and neer.

For Lust, and Pride is their Inheritance,

So they run on within the Devil's dance;

From head to foot they put his livery on,

In all vain fashions by the vain begun,

In meats, and drinks, in cloaths, and dresses brave,

Which many damn, but never any save.

And thus they play the Whore with ev'ry creature

Of several Fashion, and of several Feature; The very Church is now become a Stage Of all She-Gallantry this wanton age, The poor do act the rich, the rich each evil, As Eve, when first she hearkned to the Devil,

e,

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And

<sup>\*</sup> Their Conversion, Cen. 3, 12.13.

The Second Application.

And so her Maydenhead she lost, though young, Unto the Devil, by a (a) Serpents Tongue.

And thus the Serpent in you seems to dwell, Of him you favour, and of him do smell; Your wanton nimble Tongues so full of Tattle, Within your lips incessantly do rattle, Tale upon tale, and story upon story, Boasting and telling of your own fine glory.

Thus on you go in Pride, in Luft, in Lying, O that you went as fast in self-denying! That in this worst, last age, you all might be

The First examples of Virginity.

And bleft are those she Saints amongst you all, Who now will hearken to the (b) Scriptures call; So to become these Converts here we see, And recollect their lost Virginity, Which thus is swallow'd up in sin, and vice, As a lost Pearl, deep drowned under Ice.

Ye(c) Matrons, and young Maidens take to Heart

What here I tell you, e're you feel the smart, Of your vain lives, when once the dreadful Rod Shall (d) strike you all, by a just hand from God.

For the Virginity, which here I mean, Is conscience pure, that salves and makes all clean,

(a) Gen. 3. 4, 5. (b) Psalm 45. 10,11. (c) Read I Tim. 2. 9, 10. (d) See Esay 3. 16,17,18.

And

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Wh

And can restore you to a (e) Virgin mind, Virgins in foul and body, new refin'd:

Not Foolish Virgins, but (f) Wife Virgins all, Whom Christ will own, and his true Bride maids call.

For such Bride maids you Females ought to be And so make good this Converts History.

(e) Rev. 14 . 4. (f) Mat. 25. 10.

The Third Application, directed to the Martial Gallants of the Time in Special.

#### To become real Kighters in this War.

Y E Sworded Gallants, who in Wars delight, Weak Mortal Creatures only strong to fight: Who in your Pride, and your vain valour swell, As if there were no Heaven nor no Hell; Think not that you were born to fight and kill, But humbly to obey your Makers Will.

4 4

Ceafe

114 The Third Application.

Cease, cease from Wrath, and lay your wea-

And now begin on sin and self to frown,
Laugh at the Gilded Bullrush by your side,
Much like the wooden Horse that Children ride.

Be wise in time, and whil'st time serves, relent, A time may come when you cannot repent, Now put new Armour on, new Weapons take, To war with Devils, for your Saviours sake: Your Baptism make good i'th bloudy Field Of Christ's Red Cross, under his peaceful Shield: D'of then your Sword and Belt and Martial Mode, There is more beauty in a Snake or Toad.

Ye Gallants know your Lord and Master all, For he your valour will to judgment call E're it be long; Hark, hark your Passing Bell (The Trumpet) rings, and your last Funeral Knell: For dye you must; your Swords will do no good, When Inquisition shall be made for blood: O turn true Christians, all, on Christ's word fix, For 'tis hard kicking, Sirs, against the Pricks.

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The Fourth Application.

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### To the wilder fort of Gentry, and Commonalty in General.

Who hate to be reform'd, and scorn the left!
Tell them of Grace, or Truth, or Christ, or God?
Who laugh at Vertue and contemn the Rod?
Who justifie their pride and vain excess
In all their dainty fare, and gaudy dress;
But 'though nor Plagues, nor Pox (both great and small)
Yet if Dame Conscience prick the Gallants heart,
He's soon Crest saln, and humbled with the smart.
Then let the Heralds come with all their train,
And try if they can cure him of his pain:

His Scutchion then will give no ease or rest,

His Glory's flown, and he's faln dead i'th nest:

He's

The fourth Application.

He's faln, he's faln, his Gallantry is gone,

And he is left in pain and shame alone,

And now by sad experience he may cry,

All's loss, all's dross; all Pride is Vanity!

And thus perhaps brought low upon his knee,

He may make good this Converts History,

### 7 The Fifth Application.

To the Gallant Wits of the Time, Poets and Players, as Instruments of Clanity, Without Truth or Reality.

B E silent now ye Lawreats of the time,
And learn henceforth a New Refined Rhime;
Change your old strains, and lay your Lawrels
down,
Your Pride of Wit, and all the Wits Renown.
That is no place to worship in or pray,
Was ever Soul Converted at a Play?
There is no room for Penance or Confession.
No Offering there for Sin, or for Transgression:
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All's but imposture, which your wits devise,
To cheat the Gallant with your Amorous lyes.
Poets and Players rightly to descry,
The one doth make, the other act a lye.
Nay the whole World our Ancient sages say,
In every Trade and Function, act a Play:
There's Nothing real which this world affords,
All's but a shew, and full of empty words.

But lo, this Herauld in his New born youth, Holds to you all a Looking glass of Truth, And bringeth Conscience too upon the Stage, To teach reality to this Mimick age, Which shining clear, with its impartial beams, Doth dazle all the lustre of your Scenes; You all must yield to those convincing lays, And blush for shame at your conceited Bayes.

\* contrus Cookerne Totus Mundus agit Histrioniam.

The

### The Sixth Application.

### To Scholars in General.

Buqeren, i 'Oympare'r.

And you the Famous Scholars of the time, Learned Composers both in Prose and rime, Deep Students all, men of admired parts, Through the large Circle of the seven Arts; Make Conscience your best guide, what e're you write

What e're you read, or study, or indite.

Make not an Idol of your book or wit,

Self-admiration soon will poyson it;

Be not with Wit, with Wine, or Women drunk,

Many fair Vessels in those Gulfs have sunk.

But in the midst of all your Volumes look Into your \* selves, and read the inward book:

\* Nosce teipsum.

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The Sixth Application.

119

And that you may the better find the truth,
Scorn not to read this New-Converted Youth.
Where you may learn to take degrees in grace,
To which all Learning should of right give place.
And so invested in a New Degree,
You may make good this Converts History.

Appli-

Application to the Plebian Party, and all inferiour Ranks,

### Concerning bulgar Pride and Gallantry.

And to the laughing, quaffing Multitude,
Compos'd of several humours proud and rude.

For they have all their share in Pride you know,
Equal with those who in their Silks do go,
Both from one root do spring, and from one Tree,
The Gentry stock; and vulgar Pedigree:
And both make up one body in the main,
Like an huge Army marching o're a Plain:
The Front whereof I shew'd, with either side,
And now at last bring up the Rear of Pride.
Therefore to them in order after all,

To stir them up, I here must sound a Call.

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### The Call to the Rear of Pride.

Hink not ye vulgar party here and there,
That you are fafe and unconcerned here;
Nor that this Gallants Histry doth belong
At all to you of the inferiour throng;
Mistake it not it reacheth to you all
Of the Mechanick Tribes in general,
In every Trade and calling, rich and poor,
None are excepted from this general score.

V,

e,

For all of them (though in a course degree)

Can act the Gallants part as brave as he,

They all can brag, and boast, and tell a story,

Of their own worth, or wit, for their own glory,

Yea they can swear, as the mad Gallants do;

And in their sury can out-sweare them too:

Their words and looks with madness oft do swell,

As frantick suries broken loose from hell.

Nay to their power they will be in fashion,
What ere comes up, within our modish Nation:
And they can complement in their rude way,
With Hat, and Hand, and Foot, as well as they;
Your

Your Humble Servant Sir, they all can cry,
Though oft their Conscience tells them, that's a
lye,
And thus there is no vanity or Pride,
That is not acted by the vulgar side,
Yea, view all Pride in Country, Court or Town,
There's none like that, that's acted by the Clown.
There's no Hectorian Gallant can compare,
In Pride with him, nor yet so boldly swear.

Perhaps some will not swear, yet at the least, If they'l not swear, they'l lye and cheat at best: For lying now is grown the Tongue in Fashion, The Mother Language through the vulgar Nation:

The very Children act the Parents part, For they can lye and swear as taught by art. Who With

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## The Retreat to the Rear of Pride.

Y E desperate Rebels who dare God desie,
And offer violence to his Majesty,
Who dare blaspheme and rend his sacred name,
With your proud tongues, voyd of all fear, or
shame,

Who by your Maker swear in your loose sports, In your full Cups and all your vain resorts, Who make of sin a Jest, and Jest no sin, And scarce can speak without a lye therein, Know of a certain not a word doth fall, From your loose lips without account for all?

All stand recorded in that dreadful book
Of dire Revenge, wherein you scorn to look:
The dreadful Book of Conscience in the soul,
Which all the Powers on Earth cannot controul:

And when that opens, where will you appear? In vain 'tis then to fwear, or ly, or jeer. Your Tongues poor fools, will all be stopt, and

fill'd.

And your wide mouths with flames of Hell be fil'd.

The Retreat to the Rear of Pride. O prize my words, and take them deep to heart, Ere for your fins you feel the Hellish smart, For Conscience is a Judge can tame you all, When he your pride shall unto Judgment call. You are this Gallant, Sirs, I here intend Among the rest; O that you now could mend Your finful lives like him, and so become, Repenting fouls, before the final doom. As thousands in this Nation have of late, Chang'd from their Natural, to a New-born State, Who once were wild, and vain, and rude, like you, But now are your examples just and true; Sober and wife, from quarrels free, and strife, In carriage low, in language chaft, and life: And though you fcorn and fcoff them in difgrace, They still remain True Converts to your face, And so as new-born Creatures in behaviour, They plainly show that they have found a Saviour, For such by right the vulgar ought to be And so make good this Converts History. W If In Iw

### The Authors good wishes.

Mith several Applications to several sorts of Persons and Peo-ple; Homebred and Foreign.

A Nd now my Applications I will end,

With my best wishes unto soe and friend.

I wish to all, that mercy grace and stay,

Which I oft found in my Afflicted day,

When in desertions humbled by the rod,

I sought and sound a Saviour and a God,

I wish that all may find the same Delight,

In every path of vertue, just and right;

I wish that peace to all, which I now find

Towards every Church in my inlightned mind.

I wish, that truth (in which I have my part)
Did shine as clear in every Christians heart;
I 2

126 The Authors Good Wishes.

That all might see what Bondage they are in;
To self and Satan Vanity and Sin:
And so convinced by a new wrought light;
Might shine true Converts all in open sight.

O that one Convert might at least be made, To prove the truth of all that I have said; And if mongst thousands one soul thus repents, I shall rejoyce o're him with all the Saints.

A good wish to all, not yet entred into this Spiritual Warfare.

### And to those who are entered

1, Rank no Souldiers of Christ.

The First a Coward is in his false kind:
To all therefore, that never yet durst enter,
I wish a good beginning, and to venter
Life, Soul, and Body in this holy war,
Till they both conquered and Conquerours are.

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2, Rank New Soldiers of Christ.

But unto those who have this war begun, I wish a Progress till the race be won:
And that they may so run as to obtain,
So Fight, as they the Victory may gain:
For they shall meet fresh on sets every day,
Satan will not at first forgoe his Prey.

3. Rank of Christians, old Soldiers of Christ.

Laftly, to those who have gain'd more perfection.
I wish increase; and so by truths direction,
To number out the remnant of their days,
In contemplation of their Saviours praise:
By whom they are made conquerours, and rest
Under his Banner, here and ever blest.
For he hath set their seet upon a Rock,
Above each enemies reach, or Satans stroke:
No Racks nor Prisons, nor a thousand harms
Can pull these Soldiers from their Saviours arms;
For these be none of those, who live as \* Hogs,
And dye at last in shame and pain as Dogs
But these be they and only they we see,
That thus make good this Converts History.

\* Pjalm 49. 20.

### The Authors good Wishes.

Applied to Foreign Parts, and Churches; Grecian, Romane, and Reformed beyond Seas.

In Bondage to the Turkish Monarchy,
I wish a good deliverance in due time,
When they are made more knowing of that crime,
Which caus'd that heavy judgment to come down
With fire and sword upon that stately Crown,
Their pomp and Pride, their Gallantry in Wars,
Their Church Diffentions, and intestine jars,
Their frostick lives, their Luxury, and excess,
And sins in gross, which no pen can express,
These, these did cause their dire calamity,
A Vengeance just for their iniquity,

And still in bondage sad are like to live, Till they repent, and God their crime forgive.

Yea, When

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The Authors Good wishes.

129

Yea, till they turn true Christians, such as were When Paul first planted Primitive Churches there. For such by right you Grecians ought to be, And so make good our Converts History.

## Good Wilhes to the Roman Church.

Supported by the Pope and Emperours hands,
By France and Spain, and House of Austria,
I scarce know what to wish, much less to pray:
Unless I wish confusion to her pride,
And a conclusion to her Lust beside,
If I should wish her Eye-salve tis in vain,
For she's supreme and counsel doth disdain;
If I should wish Conversion unto Rome,
I sear I am prevented by her doom:

Only I wish Repentance to those Kings, Which she still broods under her Eagles Wings, Who in false zeal, obedient to her Laws, Have shed much bloud in her Apostate cause. O that they could be wise, and now recall. Their Slavish Scepters from their antient thrall.

But

I 4

130 The Authors Good Wishes.

But of her Kings, and her, I'le say no more, Because I know the Judge stands at the door, Who soon will shew them all what 'tis to Fight, And persecute their brethren in despight.

### Good withes to the Reformed Churches.

But you Reformed Churches, here and there, Swede, Dane, and Dutch, with all the refi elsewhere,

I wish I had no cause here to declare,
From your first Love how you declined are,
And with a panting Heart, I deeply wish
Some were not Neuters, neither Flesh nor Fish,
Lest when e're long the judge in clouds shall come,
You all be found Apostates like old Rome.

Therefore I wish that as you have begun
To mend Religion, and a new-course run.
So would to God you might your lives refine,
And unto Papists as pure Patterns shine:
For all Resormed Churches such should be,
And so make good this Converts History.

Appli-

C

Application, and good wishes to the Modern Sects of Great Britain.

# Concerning Religious Pride and Gallantry.

A Nd now a fault of yours to you I'le tell,
Religious Sects, because I wish you well:
My words shall not be many, rude, or rough,
A word in Love is to the wise enough.

### The Fault in General.

Of twenty several Sects well known by name, I n'ere sound two in judgment yet the same, Nor yet in love, in kindness, and affection, In sweet discourse, in counsel and direction; But all as cross and different in their minds

To one another, as contrary winds:

The Application. 132 So shy they look, and so with scornful eye Upon each other glance; yet none know why; And for my part as oft as I have seen them, I never yet could state the case between them: For in the midft of such a different throng; 'Tis hard to know, who's in the right or wrong: Long have I been amongst them a Spectator; In all their ways a faithful Observator; And this I find that prejudice and pride, Wanting true love hath poisoned every side. A deadly Weed that doth the Sects befor, Nor Like th the Night shade in the Prophets pot: Wi Of A Scab it is infecting every fold, And breeds ill bloud with humours hot and cold; And This is that spot which doth your light deface, And And all your fober carriage too difgrace; And B Like to the Goat that fills the milking Payl, And strikes all down again with heel or Tayl. Le of concety for med Seedig well known by passing Th and on the messable in our brooker Ad-An T aniforibles bienes of a confidence Th which he cross and which action their minds By to each encourage womenty winds: Ti

### Addice in this Case.

Of Mutual Love; which is the Saints sweet food,

Nor charge ye one another in despight,
With any errour, till you have full sight
Of that you charge; then friendly write unto them,
And gently try unto the truth to woe them;
And so 'twixt right and wrong the truth discern
And gladly teach, and gladly also learn.

But for this End make Scriptures still your guide
Above all humane wit, or light beside.

Prize Love, ye Sects, above all self-fram'd sight, Least you be sound within the Ballance light; Though you the Tongues of Angels could surpass, And yet want Love, all is but Sounding Brass. 'Tis Holy Love that Crowns all with perfection, The surest mark of free grace and election. By this shall all men know (as Christ doth tell) That you are his, if you in Love excell.

That Love Divine, the very bond of peace,

That Love Divine, the very bond of peace, Which ceasing not, makes all things else to cease;

Advice in this Case: 134 All quarrels end, and all disputes must fall, When Love, without dispute o're comes them all For unto Love must all Religions yield, And all mens high opinions quit the field. Therefore on this young Gallant fix your eyes, Whose Pride in your own way you equallize; For Robes and Silks do not a Gallant make; But the high thoughts, man of himself doth take, Come down a step or two, and you will see You need Humility as well as he: Mark well my Counsel, Sirs, to what it tends, Not light but Love can make you perfect friends: Yet light is good when guided well by Love Ye And Heavenly Grace descending from above. You And what I say to you I say to Rome, That And every Church throughout large Christendom; Mar That all should be Baptized as you see, For In the pure Fount of Peace and Amity; Tha Least, at the last they wither quite away, Like Churches old of Greece, and Afia. But Therefore I wish that all who now be foes, No Might in the bond of Love united close. Fra For such by right all Christians ought to be, For And so make good this Converts History. An Fo An

#### Application.

res,

#### To the Jews.

E Nough to Christians, Now I'le change my

And to the scattered Tribes draw near a while.

Ye (a) forlorn Jews; since unto Sion hill You have a longing and a deep good will; That you the better may attain your end, Mark by what steps you thither must ascend: For Scriptures yield a (b) Promise and a call, That when you turn to Christ, your Vayl shall fall.

You are not cal'd to a veyl'd form or Letter,
But unto (c) substance, and a light far better:
Not to an outward Temple made with hands,
Framed of stones, and built upon the sands;
For (d) Christ is come; to him your service yield,
And on that corner stone your Temple build,
For your old Temple is consum'd and gone,
And not a stone is left upon a stone.

(a) Without place of rest. (b) 2 Cor. 3.12, 14,15,16. (c) For sure of Maxareth. (d) The true Messiah King of the Fews.

Nor

Application to the Fews. Nor are you call'd to Sacrifices old. Fetch'd from the wandring Herd or from the Fold. A (e) Contrite Heart is the true Sacrifice Required of all Jews with weeping eyes. O Mourn (f) a part in tears and forrow due. Turn to your Lord, and he will turn to you: For till you kiss his pierced feet and hands. There's no returning to your ancient Lands. And then shall wandering (g) Judab Jonce more Thine, As new-born Christians in their Holy Shrine, The Turk, the Tartar, will turn Christian Jews, And India too Converted at the News: (b) Peace then will be on Earth, both far and nigh Good will to Men, Glory to God on high. Amen. (e) See P falm 51. 17. (f) Zech. 12.9, 10, 11, 12. (g) Efay 11. 11,12,13. Hof. 3. 4,5. (h) Luke 2. The away with the year. TOP

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#### The Address.

Wherein the Author Appeals to the Judgment of the Conscientious, Self-judging Readers, who have Judged the Whore within them.

Ildicious Friends, who by an inbred light
Can judge of truth beyond the vulgar fight,
To you I here appeal, for I am fure,
There's none but you, can real truth endure.
And fince to you an equall judgment's given
To weigh each word within the Balance even,
To your impartial eye I recommend
These sew Directions for the Truth's sake pen'd.
Not, that you need Direction from my hand,
But that by you the Victory may stand
Against all those, who the true light controle,
Though shining nere so bright in our North-Pole.
For

The Address,

For truth hath many foes and friends but few,

Yet such it finds, and such dear friends are you;

To you I here submit in equity,

You shall be Judges'twixt this Whore and me, Against whose Pride I yet have more to say, When God and time permit a Judgment day; Then will the stout and lofty (like this youth) Stand all as Mutes before the Throne of truth.

Learning and Valour, Honour and high blood, When that day comes will do the Whore no good.

Yours,

Veriloquus.

Dum relego, scripsisse juvat; quia Plurima Cerno

Digna legi Populo, principe digna legi.

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# Postscript

Ntelligent Readers, either Convertible, or Converted; for your sakes I begun this small Book of Conversion, under the Title of a Young Converted Gallant; as a new and rare subject; and now as you see, and read, I have also sinished the whole matter throughout the four parts thereof; hoping that you have perused it with a right Mind, in a right understanding, for else it will signific little, and edific less: but remain adark letter to you all: For without a right understanding of the Truth there can be no true and right real Conversion in any one: And here are

many positive Fundamental Truths couched, and many doubts and controversies briefly resolved; and if you diligently, and with serious eye do observe them, they will be very helpful to you all, and so likewise very acceptable without offence, but if any be offended they will turn to his da-

mage.

The careless, scornful, slight Reader will profit nothing by this Book; who reads here a little and there a little like some News Book, and so slings it aside; in him the Fire is quite gone out, and all his suel is turn'd to ashes, there is no spark of conversion lest in him; in vain it is to add the breath of the Bellows, where there is not a spark of sire lest to begin withal. But whereever there is a spark of goodness lest or lyes hid in any heart, verily it will receive life and light from this truth, and will revive, and grow up into a holy slame, and desire after the Truth more and more: I say this writing will certainly have an influence, and a good effect upon every one that reads it night and morning, with serious meditation.

Therefore let none be offended at the Truth here written, either high or low, Gentry or Commonalty, learn'd or unlearn'd, Roman Catholick or Protestant, the sound reacheth you all, and you hear it, that Pride and Lust may have a fall; and many high and low will repent thereof, and become the Converts there described; but many will not, till destruction overwhelm them in their sensuality,

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fin and ignorance; as it is written, Many in the last Times \* shall be purified, whitened and tryed, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.

Therefore so read, as you may understand what you read distinctly; even to a Conversion visible to all, that all who see your new carriage, new Life, new looks, new habit and conversation, may read a right Conversion in you, and glorifie God through your example. And be not ashamed of Jesus Christ and his Cross, into which you say you were baptized, and vowed to fight under his Banner, against the vanities and pomps of this world; be not found lyars before him, but make your vow and promise good, in laying down the Pride of your Gentility, and the luft of your senfuality, the two Temptations here set before you in this book, for a warning to you all in this last age.

\*\* And for this end observe yet more punctually what I have fet down in the 66 page hereof, for your better Intelligence concerning the three Ranks of Christians in reference to the title of our Authors Book, on which I here write, call'd, War with the Devil; craving his acceptance and yours of these my labours seconding his; though he and you are altogether unknown to me, and I to him

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\* Dan. 12. 10. \*\* See page 66.

The

# The three Ranks of Christians, as to Christs Cross.

1. The first Rank I call Cowards or Runaga. does in Christianity, and are as yet no Soldiers of Christ, under his Cross and Banner.

2. The second are the Beginners or new Soldiers of Christ, who have begun to fight under his

Banner; Listed Soldiers.

3. The third are called the old Souldiers of Christ: Veterani, old standers in the Army, that have fought the good fight under the Cross of Christ, night or even to the end.

And in these three Looking-glasses every man and woman may easily discern in which of the 3

Ranks they are found.

Christendome in general, the formal and verbal Professours of Christianity of Christ, and his dayly Cross; living still in their sensuality, and Pride of Gallantry, Unconverted, turning the back in the Battle against the World, the Flesh, and the Depil, meer Hypocrites as yet, that are ashamed to own the Cross of Christ in self denyall, least ithey should want a livelyhood, or be laughed at for their Conversion. These are called Christians semudum disi, not secundum esse.

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By the second understand that Church of Christ, and those Christians, who are as it were come out of Babylon, Travellers toward Jerusalem, and their Heavenly rest; but are not yet sully come thither: Notwithstanding they have given up their names to Christ their Captain, and are sworn, listed and inrolled Soldiers, Converted to the real Profession of the truth, and pure life as it is in the Leader Jesus, the Saviour, Guide, and Governour of them, by his word and spirit in the renewing of their Faith and Conscience; and these are Christians Secundum esse.

By the third Rank understand that small

Church of Christ, sew and rare, and hard to be seen; who not only are come out of Babylon (in this world) but have travelled quite through from Babylon to ferusalem, even to Mount Sion, the place of \* rest, and Peace in their Faith and Conscience; and this is the persevering party, even to the end in this Holy War, or Spiritual Ware fare; having put on the whole Armour of God, and snot put it off till they be Conquerours over themselves, and all their spiritual enemies: These \*\* follow the

Lamb whereever he goeth, cloathed in white; The World knows them not, for they are not of this World, though in it: for their Conversati-

on is in Heaven, and their love in Heavenly things;

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<sup>\*</sup> See Heb 4.8,9. \* \* 2 Tim.4.8.

144 The Postscript.

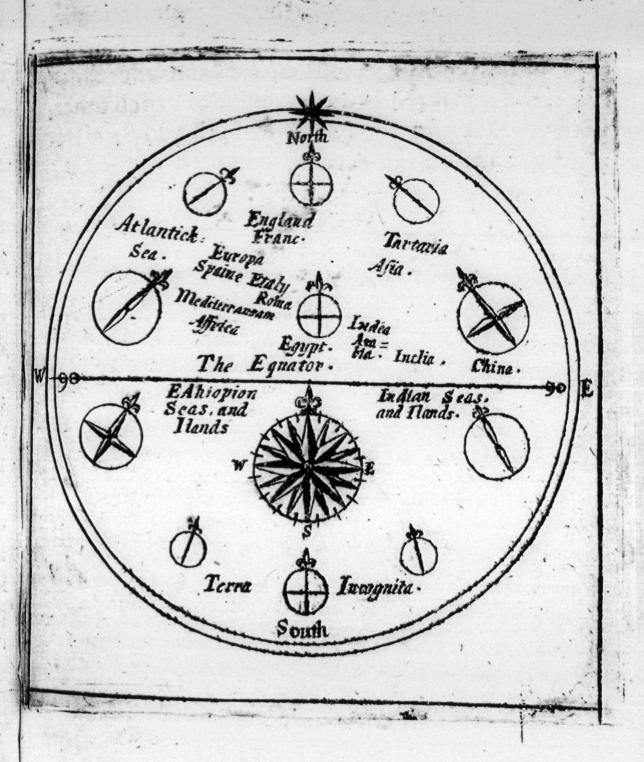
And thus \* they rest from their sins; from Avarice, Pride, Lust, Ambition, Extortion, Oppression, Drunkenness, Wantonness, and every iniquity; and at their death they rest also from their labours, troubles, \* \* persecutions, and afflictions.

\*\*\* And these I have typed forth by a similitude of the Magnetick Needle in the Marriners Compass, ever Pointing to the North Star, where it Resteth, and no place else through a secret instinct in the inward hidden attractive love point.

The Portraicture of the Marriners Compass by Sea and Land in the 32 Points thereof: wherein the Needle first touched with the Magnes or Loadstone, never resteth till it come to the Northpoint, and there standeth fixed. And here are only 12 Figured instead of many thousands, pointing all to the same place, though thousands of miles a sunder, and so make a full Communion.

Behold

The Rest from sin. \* Rev. 14. 15. The Rest from their trouble.



Behold in these 12 Figures a lively Type or Similitude of the True Church or Communion of Saints throughout the world at this day; Whose Hearts all pant and point one way; and so are already

The Postscript. 146 already in Heaven, where their Conversation is, looking to the true North Star there, Jesus Christ; their hearts all touched with one and the same spirit, though far distant in place from each other, yet there they fix and rest as one full body; all of one mind and one kind. this Len kno lear by. An or a con Clu you plic ver hol milliones of the Church or the side to blippy and the 'govern's world Ce the figure and point one way ; our

# An Explanation of this Similitude.

Ntentive, and Unanimous Readers, let us (for the Truth sake) contemplate yet a little further this comparison, and see into the Heighth, Depth, Length, and Breadth thereof; for it is worth the knowing, that by the natural Mystery we may learn the Supernatural, and try our selves thereby.

For verily there is not a greater secret in nature or art, then this of the Compass, if we rightly

consider all the properties thereof.

And, therefore having given you the Pourtraicture thereof, I will also here in the next place give you the Description of it, and so proceed to application for Instruction sake in the work of Conversion.

The Pilots compass is a round box of Wood, hollow and plain: In the Verge of it are set down the 32 Points of the Winds: and in the middle or Center stands a sharp Pins point, whereon the Neelde

148 An Explanation of this Similitude.

Needle by a hollow Dent becomes Voluble, and turneth round thereon, tumbling and shaking 'till it leaves them all, and fixeth in the North point only, toward the Polar Star. And over it is a plate of Glass or Chrystal, to preserve it from all violent motion by the wind, and to keep it from the Air, dust, or any soulness, least it lose its Magnetick vertue: And so is placed in the Ship near the Helme, as a Directour to the Pilot, how to Steer his course aright from place to place till he come to his rest or wished Harbour.

But there yet remain two greater wonders; Namely, the Load-stone, or Magnet, and also the Load Star or North-point. The Loadstone is the efficient cause of the Needles Conversion; and the Load-star is as the final cause of its conversion: for there it ends and terminateth in rest: and from both these the Needle receiveth the power of Con-

version, else it could have none.

And it must first receive vertue from the Loadstone before it can turn to the Load Star, as I have said before: And then having been touched thereby, and joyned thereto, and as it were gendring together, it attracts to it self a secret love or inclination to the North-Poynt, with eager desire. But why or how, this can be in nature, no wit of man could ever yet find out: for it is Digitus Dei, the Finger of God, a wonder in Nature for a lesson to Mankind.

Now in the next place observe the unparallel'd

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An Explanation of this Similitude. properties of these three; The Stone, the Needle, and Star : For these three act as one in this work.

1. The Load stone draws, and attracts the Needles Point, figured as you fee like a Lilly, and as it were kisseth and embraceth it, and anointeth, or baptizeth it with a secret invisible vertue; and this

is the first change.

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2. Then the Needle rejoyceth in the vertue thereof, as made Convertible thereby to its place

of rest, and this the second change.

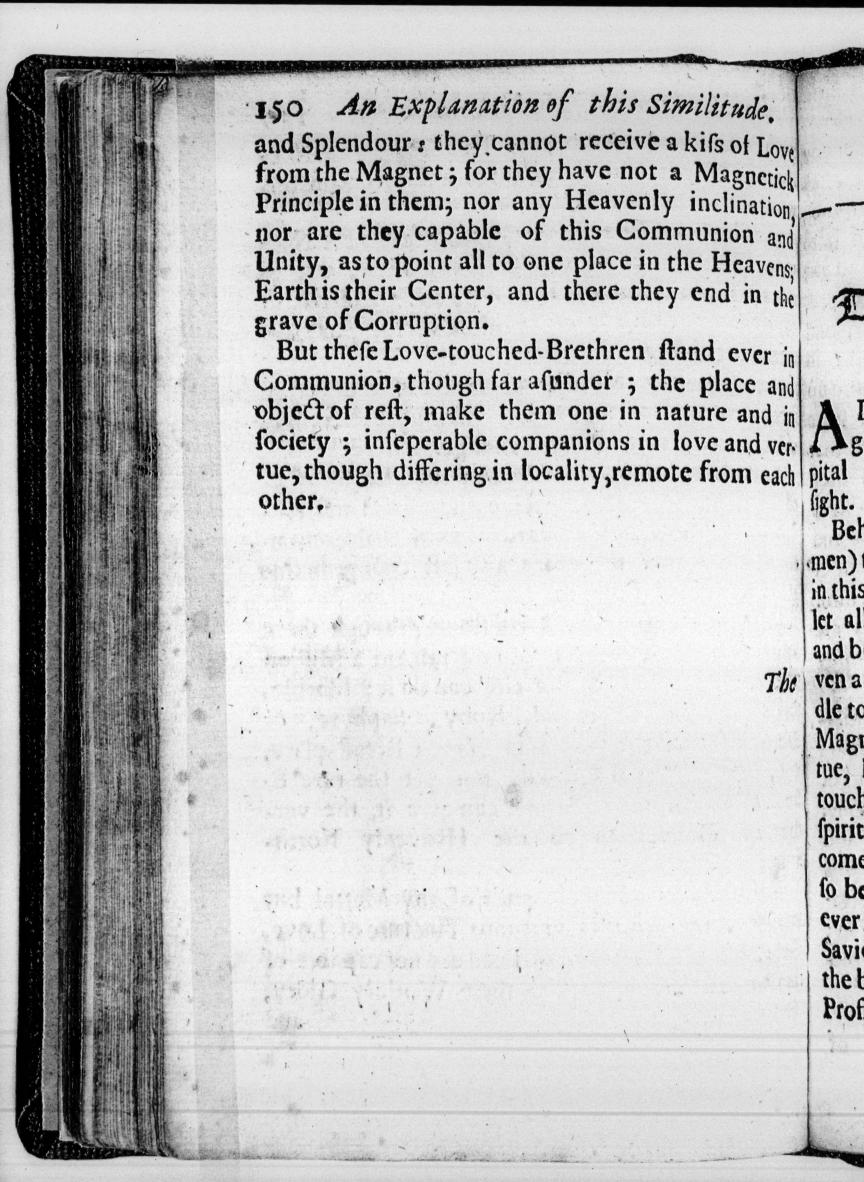
3. Lastly, the Star or Morth point standeth fixed and enmoveable to receive the Aspect and Reflexion of the Needle towards it in mutual Conjunction, and this the third and last change in this

great Mystery of nature.

Further observe, one Load stone (though there bemany) can inspire, and new inform a Million of Needles, and no Stone else can do it; Marble, Coral, Agate, Diamond, Ruby, Saphyre, or Pearle, nor all the Stones in Aarons Breast-plate, nor in the Royal Crown, nor yet the rare Elixar or Philosophers Stone, can give it the vertue of Conversion to the Heavenly North-Star.

Neither can a Needle made of any Mettal but firm Steel receive this vertuous Tincture of Love, Gold, Silver, Copper, or Lead are not capable of this hidden vertue, with all their Worldly Glory,

and



## The Spiritual Application.

A Little Application will serve to the Intelligent Reader. The Mystery is written in Capital Letters, he that runs may read at first

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Behold all of you (young and old, men and women) the wonderful power of God in the Creation, in this, and in all his works of wonder : and fo let all fall down and worship him, adore, admire, and be converted unto him, who hath made Heaven and Earth: O draw neer unto him (as the Needle to the Magnet) and he will draw neer to you: Magnifie him and glorifie his Name, that his vertue, his power, his Love, Fear, and Faith may touch your hearts and anoint them with his fecret spirit of Grace in Conversion; that you may become all Elect Vessels of Honour in his fight; and so be renewed in soul and body, mind and spirit, ever looking up to Heaven, and panting after your Saviour, who is gone before to prepare a rest for the bleffed, that look towards him, above all the Profits, or Pleasures, or Glories of this world.

For

152 The Spiritual Application.

For he is in Heaven looking down upon you and after you, as waiting for you; and I when Ial. cended saith he, will draw up all men after me Namely, all that are capable to be drawn unto him in real Conversion from this world, and the things thereof : Every Sinner, Swearer, Drunkard, Thief, Whore and Adulterer, Extortioner, and vain glorious, or covetous foul, he waits for 10 come unto him, to rest in him from sin, to take up his dayly cross, and follow him; for of fuch little Children is the Kingdom of Heaven; and all that be his already thus do; he knows them, and they him: for they have already received many a kind kiss from him; they are joyned as the Needle and Magnet, mutually together, and receive vertue of his vertue daily, and cannot be drawn from him, their hearts are with him, shough their bodies are here below; and thus they all make one Assembly of Saints on Earth, fixed on him in Heaven.

For by this Needle of pure firm Steel, understand the Heart of Man; his Soul and Mind: Mens Humana, the Humane understanding, mind, & spirit, sanctified, and made Heavenly and Divine. \* The Lovers of Gold, and Silver, and Brass, and Pretious Stones, Jewels, and Glories of this World, Titles of Honour, and Gentility, pleasures of Sensuality, attain not this Conversion; Those 32 points must all be left, when the Word

\* Luke 12. 19, 20.

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The Spiritual Application.

of God, and his Spirit, touch the True Mettled Heart, as prepared for the Bosome of Jesus Christ, the True North-star, in whom is their Rest and Peace, through a pure Lile, Faith, and Conscience; and in no other, but him.

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Readers; Take it into deep consideration, for it is Truth here told you: Hereby you may fee, and know your selves, and your sins; your Salvation, or your Damnation. --- Much more might here be said, but I bid you all farewel, and wish you may live well, and so dye well; which you cannot do, except you first bid the World farewel, and dye to that, whilst here you live. The whole Compass of this Earth through all its round Circle of 32 points must be left for Heaven-sake, in all its Longitudes, and Latitudes, and Degrees thereof: All must be left for one Pearl, one only Treasure, for which the Merchant, or Mariner, sold all he had, to purchase it: And where the Treasure is, there will the Heart be, whether in Heaven, or in Earth: But on Earth the Needle (the Heart, or Mind of Man) hath no rest, it is a Pilgrim there, and travelleth to its Resting place above all Earthly Joys, State and his Delight; which Resting-place is Invisible: it is eaa Misterie above Nature; the Natural minded, on; unconverted Man can have no propensity, or indination to it: the Heavenly converted Soul seeks, and finds it, and is fixed in it; as the Needle of

154 Spiritual Application.

Needle to the North-point, its proper place of Rest. For, after all, Fixation crowns the work. The Needle would be a cast away, were it not both Toucht, and Fixt: For otherwise it could give no Direction, no true Instruction; nor be of any use & service for its maker or its master: but being Fixed after long Trembling and Quaking, and seeking Rest, it secretly and silently rejoyceth with an Allelujah to its Creator: Rejoycing that it is Fixt totowards him; as all true Saints do, and ever did.

Therefore said David, that sweet Singer of 1/. rael, in the midst of all his Troubles, and Tryals: My Heart is fixed, O God my Heart is fixed, I will sing, and give praise. Awake my Harp, &c. Pfal. 50. 7. And again, Pfal. 59. 16. I will fing of thy Power, I will sing a loud of thy mercy; early in the morning; unto thee, O my strength will I fing: For God is my Defence, faith he, and the God of my mercy. In him my Heart is fixed, He is the God of my salvation and deliverance, the God that giveth me Life, Strength, Health, Food and Raiment; The God who hath anointed me with the Spirit of Grace, and with the inward light of his Countenance; who hath pardoned my fin, and redeemed my Feet from Death: Who hath given me a New Heart, to love his Commandments, And his Law is sweet to my Lips as the Honey and the Honey. comb, more delightsome than my dayly-food; yea, than all the Glories of my Kingly crown

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But the Needle (the Heart or mind of Man) cannot come to this place of Rest, and Persection. tillit first beBaptized & Annointed (like the Heart of David) by the Holy Ghost. The Heart must become a Child in its Humility, taken up into Christs Arms and For the word of God; namely, the Prophets and Apostles, bring the Heart as a Newborn Infant unto Christ, inwardly in Spirit, that like the Needle touched with the Load.stone, it may be made Partaker of this Heavenly-Nature, and so be made like unto him, conformed to his Image (lost in the first Adam; ) & then it is inabled to stand fixed, and at Rest, in the midst of all this worlds Tryals and Temptations, as converted unto him, who is the Rest and resting-place to all that be His.

Therefore great need is there to all mankind of this Conversion; of this outward and inward unction, this divine Metamorphosis or change of the Mind, this New birth, for without it none can make war with the Devil, The world, and the slesh; none can become Old Souldiers of Christ: Or Conquerours over Sin, Hell and Death, without it; for this is the one thing necessary to everlasting Joy, Rest, and Perfection here, and for evermore. For it is the Saints Jewel, their white-stone, by which all are Purished, Sanctished, and Justished to all eternity: Yea this is the sure infallible marks

of the True Church on Earth, the Lilley-hearted Church, the Lillies of the Vallies the Lillies and Roses in Solomon's Garden, here'Typed forth by

this lively similitude of the little Needle.

Loe Readers, if all this be true, if the case thus stands, before the Throneof Jesus Christ, where is then all Pride, Envy, Dispute, Wars, Jars and Con. tention about Religions? All Religions, and Opini. ons, Institutions, Signs, Services and Sacrament must be subordinate, and stoop to this one things necessary; this Place of Rest and Fixation / which is an humble clean Heart directed to God and Goodness, in Jesus Christ alone. And then fare well Senfuality and Gentility, Riches and Honour for this one treasure, this essential Principal of Reft and everl afting Happiness.

And thus much for the similitude, omitting all Curiofity of discourse concerning Magnetick Bo. dies in general, as likewise the variation of the Needle, on this, and that fide the Æquator; with all other abstrusities in this matter; And only wish after all, that my writing here might become mag netick to my beloved Readers, and might attract some at the least to true Love of the Saints Jewel here described, and so become members of the wiversal Lillie Church, with their Lillie-pointed Hearts, touched with the Load-stone of divine Low

and Grace.

And thus much of this Book, written occasionly from the fight of that Divine Poem aforemention

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ed, in the beginning; written by the hand of One, altogether unknown unto me, hoping it will prove acceptable to him, and to the Lovers and Believers of the Truth, as it is in Christ Jesus, the fountain of all Truth; Remaining to them all a Servant to my Power in the service of the said Truth.

John Mason.

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# An Advertisement.

Hereas His Majesty hath been gratiously pleased by his Letters Pattent, to grant and confirm to Richard Hains, the sole cleansing, the Seed called Tresoil,

Monsuch, or Hop clover, from its Husk, and course Grass (he being the first that made the discovery) with prohibition to all others to cleanse the same; which Seed, thus cleansed, is very profitable to many places of this Kingdom, especially for dry Lands, as Chalkey, Rocky, and Hilly Grounds, of which are Naturally barren, and will produce little, or no Pasture.

These are to certifie all Gentlemen, Farmers, and others willing to improve such barren Grounds to as with the expence of six shillings, to make Land, which without it is dear of half a Crown an Acre by the Year, to be worth 15, 20, or 25, shillings per Acre: and for their farther information.

They may have a Printed account of the Nature, use, and advantage of the said Seed, cleaned as aforesaid.

At Mr. Russels Coffee-house in Bartholomen close, near West-Smith field.

The said Seed, so cleansed, is to be sold by Mr.

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### An Advertisement.

Thomas Mottershed at the Cross keys in Lumbardfreet; and Mr. William Lucas at the naked Boy in

the Strand, and not else-where in London.

The way for fowing it, is with Oats, and Barley; and the first Weeks of January, February, March. and April, the faid Richard Hains himself will be in London, and may be spoken with at the said Mr. Russels Coffee house every day in the forenoon, ready to give any Persons farther directions, and fatisfaction.

#### Courteous Reader,

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Be pleased to take notice, that these Books following are Printed for, and sold by Benjamin Harris, at his Shop, at the Sign of the Stationers Arms. in Sweethings-Rents, at the East end of the Royal Exchange in Corn-hill.

TAR with the Devil, or the Young Mans Conflict with the powers of darkness, in a Dialogue, discovering the corruption and vanity of Youth, the horrible nature of fin, and the deplorable condition of fallen Man, also a definition, power, rule, and Conscience, and the nature of trueconversion; to which is added, an Appendix, and taining a Dialogue between an old Appostate, a young Convert, by B. K. the third Impression.

2. Dark-

### The Catalogue.

2. Darkness vanquished, or Truth in its primitive purity; being a Treatise of laying on of hands, in answer to Mr. Henry Danvers, by B. K.

kers Dostrine weighed in the Ballance, and found wanting, in a Dialogue between a young Convert, and a Quaker, by the same Author, B. K.

4. Love to the life, or some Meditations of loving, and washing in the blood of Christ; together with a tast of Gospel promises, as the Churches stock, or Believers patrimony, by Richard Mayhew, Minister of the Gospel

ounded, or an Exposition upon the first 13 Verses of the 25th. Chapter of Matthew, by Hanisor Knollis

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Physick, Beautifying, and Cookery. 1. Containing the Art of Preserving, and Candying, Fruits and Flowers; and the making of all sorts of Conserves, Syrups, and Jellies. 2. The physical Cabinet, or excellent Receipts in Physick and Chyrurgery; together with some rare beautifying Waters to adorn, and add loveliness to the Face, and Body; and also new and excellent secrets, and experiment in the Art of Angling. 3. The compleat Cooks guide, or directions for dressing all sorts of Flesh, Fowl, and Fish, both in the English, and French Mode, with all Sauces, and Sallets; and the making Pyes, Pasties, Tarts, and, Custards

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Custards, with the forms and shapes of them, in Octavo.

7. Baptism discovered, plainly, and faithfully, according to the Word of God; wherein is set torth the glorious Pattern of our blessed Saviour Jesus Christ the Pattern of all Believers in his subjection to Baptism; together with the Example of thousands who were Baptized after they believed. By John Norcot, a Servant of Jesus Christ, and of his Church.

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8- Mentis Humana, metamorphosis sive conversio, The History of the young converted Gallant, or directions to the Readers of that Divine Poem, Entituled War with the Devil. By John Mason of Fordham in Cambridge-shire.

9. Anima Astrologia, or a guide to Astrologers; being the considerations of Guido Bonatus, and the choicest Aphorismes of Cardan 7. Segments Englished; a Piece long expected, and highly useful to all Artists in giving Judgements; and recommended as such: By William Lilly, Student in Astrology.

NY Person in the Gountrey defirous to know the natural Fite of themselves or Children, as far as the same depends on second Causes, sending the time of their their Birth or substance of there desires. to Henry Care Student in Phyfick and Astrology, at the Sign of the Duke of Monmouth in Fetter-Lane, near Fleetfreet, may have their Nativities Calculated or Questions resolved according to Art, and Judgments thereupon, thereupon, As to the general Accidents of Riches, Honour, Marriage, Diseases, Troubles, &c. To betall them in their whole Lives paying (by the Carrier or any Friend here) 55. for a Nativity, 2 s. for a Question, upon the Receipt of an Answer which they shall receive with great Integrity and Satisfaction.

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